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POETRY.

For the Churchman.

DREAMLAND.

I.

A lay, a lay, good Christians !
I have a tale to tell,
Though I have ne'er a palmer's staff
Nor hat with scollop shell :
And though I never went astray
From this mine own countree,
I'll tell what never pilgrim told
That ever rode the sea.

II.

A lay, a lay, good Christians !
My boyish harp is fain
To chant our mother's loveliness,
In an eternal strain :
And true it is I never strayed
Beyond her careful hand,
And yet my lay, good Christians,
Is of a Holy-Land.

III.

In Dreamland once I saw a Church ;
Amid the trees it stood ;
And reared its little steeple-cross
Above the sweet greenwood :
And then I heard a Dreamland chime,
Peal out from Dreamland tower,
And saw how Dreamland Christian folk
Can keep the matin-hour.

IV.

And Dreamland Church was decent all,
And green the churchyard round ;
The Dreamland sextons never keep
Their kine in holy ground :
And so no rural cow-bell cheers
The poet's walk at eve,
But where the dead in Christ repose,
Those Christian chimings grieve.

V.

And Dreamland folk do love their dead,
For every mound I saw
Had flowers, and wreaths, and garlands such
As painters love to draw !
I asked what seeds made such fair buds,
And scarce I trust my ears,
The Dreamland folk averred such things
Do only grow from—tears.

VI.

And while I hung the graves around,
I heard the organ pour :
I was the only Christian man
Without that sacred door !
A week-day morn—but Church was full ;
And full the chanting choir,
For Dreamland music is for God,
And not for man and—hire.

VII.

I saw the Dreamland minister
In snowy vestments pray :
He seemed to think 'twas natural
That prayer should ope the day :
And Dreamland folk responded loud
To blessings in God's name,
And in the praises of the Lord,
They had no sense of shame !

VIII.

And Dreamland folk, they kneel them down
Right on the stony floor ;
I saw they were uncivilized,
Nor knew how we adore :
And yet I taught them not, I own,
Our native squat refined,
For well I knew the picturesque
Scarce suits the savage mind.

IX.

And Dreamland folks do lowly bow
To own that Christ is God :
And I confess I taught them not
The fashionable nod :
And Dreamland folks sing GLORIA
At every anthem's close,
But have not learned its value yet
To stir them from a doze.

X.

I saw a Dreamland babe baptized
With all the church to see,
And strange as 'twas—the blessed sight,
'Twas beautiful to me !
For many a voice cried loud amen,
When o'er its streaming brow,
The pearly cross was charactered,
To seal its Christian vow.

XI.

I learned that Dreamland children all,
As bowing sponsors swear,
To bishop's hands are duly brought,
To Eucharist and prayer :
And Dreamland maids wear snow-white veils
At confirmation hour :
For such, an old apostle wrote,
Should clothe their heads with power.

XII.

The Dreamland folk they wed in Church ;
They deem the Lord is there,
And, as of old, in Galilee,
May bless a bridal pair :
And strange enough, the simple ones,
They see in wedded love,
Sweet emblems of their Mother Church,
And Christ her Lord above.

XIII.

I saw a Dreamland funeral
Come up the shadowed way :
The Dreamland priest was surplice-clad
To meet the sad array,
And when his little flock drew nigh,
To give the dust their dead,
His voice went soothingly before,
As if a shepherd led.

XIV.

In earth they laid the Dreamland man ;
And then a chant was given,
So sweet, that I could well believe,
I heard a voice from heaven :
And singing children o'er the grave
Like cherub chanters stood,
Pouring their angel lullabies,
To make its slumber good.

XV.

The Dreamland folk count seasons four,
All woven into one !
'Tis Advent, Lent, or Easter-time,
Or Trinity begun :
The first is green as emerolde,
The next of cypress-hue,
The third is glorious all as gold,
The fourth is sapphir-blue.

XVI.

The Dreamland folk are simple ones !
Who knows but these are they,
Described in ancient chronicle,
As Children of the Day :
They seemed no denizens of earth,
But more—a pilgrim-band,
With no abiding city here,
Who seek a better land.

XVII.

So ends my lay, good Christians ;
And ye that gave me ear,
Confess that 'twas of Holy-Land,
I beckoned ye to hear :
Christ bring us all, who bear his cross,
Unto his own countree !
And so no more, good Christians,
Of Dreamland, or of me. C.

COMMUNICATIONS.

For the Churchman.

ANCIENT CHRISTIANITY, NO. IV.

It was an admirable introduction to a speech once delivered in the Roman Senate, and familiar to most of us, "Omnes homines qui de rebus dubiis consultant, ab odio, amicitia, ira atque misericordia vacuos esse decet." How happy would it be, if the great principle of justice implied in these words and thus inculcated by a distinguished heathen, were carried out in the movements of our more enlightened day! The remark may apply to the Church as well as to the state, and if ever there is occasion for the exercise of caution, lest an undue bias may prejudice the truth, it is then when we may be called to give opinions of our own on the opinions or assertions of others. In theological discussion especially, where truth and truth alone ought to be the great object, it may, at times, be extremely difficult to keep the mind free from all undue bias. When certain views, too, seem to savor of party, or come into collision with leading principles, we may almost despair of receiving a candid hearing, even if but a single idea is advanced that does not harmonize with their general tenor. How many a good man, both in Church and state, has before this been thrown, contrary to his will and purpose, into the scale of a party, when his sole object was to do justice by a candid distinction which would not be admitted; and how many have kept aloof from the discussion, when prominent points have been agitated in the Church, merely to obviate the rude assaults, or the worse insinuations, of a theological adversary less moderate than themselves!

Thoughts like these have been more than once suggested by the opinions [illegible] the merits of the Oxford Tracts, and the position assumed by the author of Ancient Christianity. It is taken for granted by many, that the approval of the one implies a direct condemnation of the other; and vice versa, a rejection of the one, an adoption of the other; and hence the inference is drawn by many, as soon as an opinion is expressed on one of these subjects, what must be the opinion with respect to the other.

It is time, perhaps, that this magical inference be abandoned. In the present review of A. C. we disclaim all reference to the bearing which the work has or may have upon the credit or value of the Oxford Tracts. These tracts must be examined and reviewed for themselves, and whether they contain error or not, must be determined by a patient and candid examination of what they say. It is equally uncritical, unphilosophical, and unchristian, to pass sentence on any works that we have not carefully read, and I would say, even studied; and even after we have thus read and studied, it is a pity if, amid many good things that we find to edify us, we should for the sake of some passages exceptionable in our eyes, proceed to pass an unqualified sentence of condemnation. Such a course can never be favorable to truth—it may foster prejudice and error, it may nourish hostile sentiment, and promote, perhaps, partial views; but it must be ultimately fraught with pernicious consequences to the interests of sober and solid religion.

The tracts have been exposed to censure among other matters, from the stress laid on the authority or example of the primitive or ancient Church. This has occasioned the book on Ancient Christianity. He has thought it necessary to destroy the credit of the ancient and primitive Church, in order to defeat what he considers the errors of the Oxonians. With these errors, real or supposed, we have here nothing to do; our business now is simply to show that A. C. has hazarded assertions which, to say the least, are unwarrantable. Had A. C. contented himself with the simple assertion, that the Fathers had their faults, even to a greater extent than we are disposed to admit, and that the primitive Church had its delinquent members, like every other period, we should have been satisfied to refer it to that difference of opinion which may be indulged to a harmless extent, even among brethren of the household of faith. But A. C. is not content with sinking the ancient and primitive Church to the common level of human imperfection, not content to make out the tried believer of the first centuries an ordinary Christian, he seems to glory in the thought, that he can strip him even of the venerable garb that invests him in the age of martyrs. It may be well for us polite and polished Christians of the nineteenth century to use the cold language of censure, as we spy out the specks and spots of those early men, and as we sit in our great churches, at our undisturbed devotions, in the midst of our long established civil and religious privileges, surrounded us like a wall against all intrusion, to rejoice in our fancied superiority.

But the question will still force itself upon us, whether in all this, we may not be under some delusion! Whether we do not forget the immense difference of times and circumstances, and whether we may not imperceptibly claim a character which, veiled and decked by the felicity of the times, exhibits an external elegance that may well contrast with other days, but which, if stript of these advantages, might have little to be admired. Talk of our "Christian wisdom," our "discretion," our "purity of manners," our "purity of creed!" well may we talk of them, when our lot has been cast in such a happy portion of God's dispensations, when to be a Christian is to be respectable, and when learning and literature, dignity and even fashion profess to admire religion. But before all this, we ought surely to realize well what primitive Christianity was; to place ourselves, at least for a moment, back in the times "that tried men's souls," and probe ourselves a little, in imagination at least, in that "fire" that tried the primitive Church. We are not among those who condemn our own age—we think it is, with all its faults and drawbacks, among the most favored of ages, and we bless God that we have been permitted to see it. We think we discover in it the movements long since commenced by the prophetic spirit—but we are not so wrapt in our love of the present as to forget what we owe to the past, nor are we prepared, because God in mercy has made our virtue easy—to exult over times—when "Christian wisdom," "common discretion," "purity of manners," and even "purity of creed,"—were evinced under other circumstances than those now. If we were to elevate our virtue in proportion to our advantages over primitive times—what ought not to be expected of us? But it is not uncommon for men, when they feel comfortable and easy, to persuade themselves that their very ease and comfort is a part of their religion, and by an easy transition, attribute to themselves the very blessings that have been bought by the trials and the blood of other ages. We know not, indeed, what figure the author of A. C. would have made either as a martyr or confessor; we thank God that neither he nor we are called in this age of privileges to give a testimony to the faith with the sacrifice of life, and we most heartily pray that such times may never be again. But we do suspect, that if A. C. could have had his choice of ages, whether to live in the present or the primitive Church, he would have found *other* reasons why he would have been glad "to make his escape" to our own times, besides a spurious Christianity. (See page 172.) There would be as cogent reasoning in the persecution of the believer, as in the delinquency of the Church, and "the effect of such a trip" upon his own mind would be, if not to make him a more approved Christian for "the trial of his faith," at least a more thankful one, for the security and repose that he may enjoy. He might then also be disposed to admit there might be some virtue more than ordinary in a Christian of the primitive ages.

The truth is, that this primitive Christianity was a suffering Christianity,* and as such, instead of provoking our jealousies on its comparative worth, and drawing the cold comparison between it and subsequent ages, its very position forbids it. We have scarcely room for any thing but sympathy. What though there were intervals of repose, and the Churches were thus allowed a sort of respite from time to time, yet the secular arm, ever jealous of Christian influence, kept a vigilant eye over all its movements. A martyr may indeed have his errors, but they are still the errors of a mar- [illegible] which the sobriety of Christian life may not require, but though they might be shown to be faults in an age like ours, they are virtues when referred to its own. Primitive Christians have been censured and sneered at for courting death, and instead of avoiding, for thrusting themselves in the way of the executioner—and, no doubt, there may have been in this sometimes an enthusiasm, which might be referred more to temperament than pure Christian motive—yet, after all, it evinced the reality that lived in the soul—and though Christians may then have been occasionally enthusiasts, their enthusiasm, to say the least, was founded on a solid reason. Whether that enthusiasm was not more lovely than our coldness, may admit of a reasonable doubt. It proves at least one thing beyond all possibility of doubt; *they* were Christians *in earnest*; the testimony is too strong to admit of question on this point. Whether we can boast of a similar, not to say equal test, in our *placid* days, may not be so evident. To subject such a period of Christianity to the square and compass of our finical age, is not unlike (though much worse) the attempts of a mere grammaticaster to criticise the sublimity of Homer or Milton or Isaiah. If you cannot feel enough of its excellence to cover its faults, you must at least confess a want of taste, or else, like some eccentric captious Homeromastix, you may be in danger of the unenviable singularity—to condemn what all the rest of the world admires.

Primitive Christians were the hardy pioneers who, placed in the front ground of the mighty conflict that has been carrying on from age to age, cleared the road for our successful march. They levelled the forest and the craggy cliffs over which the Gospel has had to urge its way—and their very bodies and mangled frames have filled up the chasms and caverns to ease its progress—their blood and flesh have paved the road where God directs his host to advance—and made it a highway for truth and righteousness to walk at ease—when lo! the happy Christian of the nineteenth century can turn round, and, exulting in his conscious security—glory over his martyred pioneers—though he treads on the very soil consecrated by their blood—and scarcely refrains from thanking God—that he is not like unto them! that their Christianity is not his! Really—difficile est satiram *non* scribere.

(*To be continued.*)

* That we are not here contemplating mere pictures of the imagination, let it be remembered of what the biographies of all the anti-Nicene Fathers remind us. Ignatius and Polycarp we know were martyrs. Clement of Alexandria was driven from his post by the storm of persecution, and probably died a martyr too. Origen, his successor, was made an orphan by the martyrdom of his father. Tertullian's works are filled with allusions to the oppressions that Christians suffered, and Cyprian was cut off in the eleventh year of his episcopate by a martyr's death; and just before the final triumph of Christianity under Constantine, it had endured a persecution so violent, that Eusebius characterizes it by way of eminence as *the persecution.*

All these are historical facts—and let it be remembered they are but a small part of the whole, but they are sufficient to give an idea of the afflictions endured by the primitive age. If primitive Christians may not be envied for their sufferings and their martyrdoms, there is one consideration for which perhaps they might be envied, and which it would seem has been totally overlooked by the author of A. C. They had convictions for which they could suffer!

For the Churchman.

Mr. Editor,—In my perplexities, I betake myself to my betters. The varying practices of our clergy give me no small degree of perplexity, considering, as I do, the binding obligations of their ordination vows to "minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and *as* this Church hath received the same, according to the commandments of God;" &c. When I see A. marking out this course, and B. that, and C. another, in matters where the rubrics are clear to the point, I cannot but feel sad at the prospect before us. Union cannot exist forever where uniformity is not strictly observed; and any thing, therefore, which tends to beget uniformity, is of great worth to the Church. The prime consideration that should move us to a rigid adherence to the rubrics of our ritual, is the fact that *God is one.* All other considerations must be subordinate to, and included in, this prime consideration; and if this be duly estimated, it seems to me, as though there would be an ardent effort, on the part of our guides, in the way of holiness, to conform to the rubrics and canons *strictly.* I cannot but feel, that such a conformity is of great importance to the peace, prosperity and permanent continuance of our much loved Zion. There are some who place much stress upon a conformity—a rigid conformity—to all ecclesiastical rules and regulations, be they of great or small importance; not *because* that in and of themselves, they are important, but *because* they are the rules and regulations of the *Church.*—And that portion of the brotherhood who thus thinks and feels, is not likely to be of those who are ignorant of *Christian antiquity*, or the high claims of our *Divine Master.* Of this portion, the writer *humbly* claims to be. He has the happy privilege, for which he feels thankful to *God*, of sitting under the ministrations of one, who he is certain, endeavors to his utmost ability to comply with the will and requisitions of his *mother*, the *Church*, whom he loves as he does his right hand or right eye. And let it not be forgotten, that if he loves his *mother*, he will, as a natural consequent, love his *Father* also. Still, owing to the evil times and circumstances in which he, together with the Church, is placed, he feels that there is a sort of necessity laid upon him to be a little *irregular.* In such a case, he assumes the responsibility of marking out a course for himself. A. assumes the same, so does B., and so does C. The consequence is, we have as many varying courses as there are individuals thus to assume. With some, it is unpleasant thus to make themselves responsible. With my *pastor*, I know it is so. But what must they do? That you, dear sir, or some one of your correspondents, may be the better able to answer my question, which I hope will be done, let me refer to some few particulars.

There is in our communion service a very unpleasant *jog*, so to speak, which always mars its beauty. I know of nothing that can compare with its beauty and solemnity as we proceed in it, until we get through with the Gospel or offertory; then comes the disagreeable irregularity. It is the practice of some of our clergy, after reading the Gospel, thence to proceed to the sermon, and after it to return to the chancel, begin the offertory, take up the collection, and dismiss the congregation, after prayer with the lesser benediction. Another, after reading the Gospel, immediately begins the offertory, takes up the collection, gives out a hymn, preaches, and then dismisses the congregation. Another does not dismiss the congregation at all, until the communion service is completed; the consequences of which, in large churches, are soon perceptible. A fourth one may see fit to adopt another course, such as, in the course of his pastoral instructions, giving the members of his parish to understand, that at the end of the offertory, there would be an opportunity for them to retire if they wished to do so; at the same time giving them to understand, that if they do retire, and thus turn their backs upon so heavenly a feast, to which they have been so honorably invited, they must not expect the benefit of a prayer by *God's* Priest, or that a blessing will be pronounced upon them; rather let them "*be bidden to depart*," than "*to go in peace.*"

Here seems a variety of ways—too great for those who rejoice in uniformity. It this irregularity, then, really necessary or not? If it is, ought not the necessity to be removed? If not, what can be done to secure uniformity?

I hope this will not be considered an affair too trivial to be noticed. It certainly is not so considered by myself. Principle seems involved in the case; and it must be a question of no small interest to one looking forward to the holy ministry, and the time when he must propound and answer the question: *what shall I do in this matter?* If he sits down with his *Prayer Book* in hand, and draws from *it* his instructions, his course does not seem quite *so* dark; but if, with it, he allows the general practice of the Church in this country to influence him, he is at once perplexed, and knows not what to do; for it is a prevalent opinion that the general practice is not to be set at defiance, if one would be useful *in his day of labor;* which is perhaps too true; though may we not conclude, that if he stick close to his book of instructions, he will do more good than he would if he were to follow the vague, indefinite, and ever-varying course of general practice? As I view things, an affirmative answer seems inevitable. 'Tis true, the good may result *after his day of toil* is over, but it is nevertheless to be expected.

By giving this an insertion in your paper, and so call attention to the matter, you may do much good to many, and certainly will oblige

M——t.

To the Editor of the Churchman.

DR. M'VICKAR'S COLERIDGE.

No. 4.

(*Concluded.*)

The next chapter on *the true method of studying* the Aids to Reflection, clears away a few more obstructions. The half is given in extracts No. 3 and 4. In extract No. 1, (from the faithful chronicle,) as well as in that from the article in the Churchman of April 7th, 1832, we find Coleridge represented as a mystic and magical personage, (in bad company,) an oracular Python, a meteor emitting dark light, &c. The *true method of study* now given, must be allowed to prescribe the fit and only proper mode of approaching such a philosophical and theological juggler. But I cannot speak of these things in a pleasant vein. Every friend of Coleridge must feel most deeply the indignity offered to that noble inquirer after Truth, when one that professes himself an admiring editor represents him, and would have the loving, docile, humble, trustful, &c., reader, approach him as an *animal magnetizer!* What could an enemy do worse than this? What could be better calculated to make a reader of sense and spirit throw away this and every work of Coleridge's with disgust? Had Dr. Marsh told us, ten years ago, that it was of no use to study Coleridge as we would any other deep and original book—with close attention and hard thinking—but that we must put ourselves into a submissive, trustful, meek, good-for-nothing state of mind, and try one aphorism after another, here and there, until some 'striking home' should take place, for that only then and thus the reign of Coleridge would begin, he might, perhaps, have found a disciple in Dr. M'Vickar, but he would have pushed Coleridge but a little way forward in New England. Yet, after all, Dr. M'Vickar may be in the right, and it was only a defect in Dr. Marsh's mental constitution that prevented him from giving the same picture of Coleridge, and advising to the same mode of sitting at his feet. For although Dr. Marsh is, it appears, more eloquent than learned, yet it must be allowed that he hath a poverty of fancy. I am mortified to say it, but I cannot recollect that he has ever a Python, or the least flash of dark light; and I doubt if he would be enterprizing enough to carry around his entablature, until he had prepared more than one column for its support, or inventive enough to discover hieroglyphics in the 'gorgeous East' wherewith to adorn it.—A good, plain man; but no match for our new editor in giving 'preparatory instruction' for opening a 'sealed book.' Those that undertake 'to form their principles in the light of their own convictions,' must leave the Preliminary Essay, and betake themselves to the plain Preface.

The next chapter—*General Argument of 'Aids to Reflection'*—does almost as well as a reference to the first aphorisms in the book would have done. It might, indeed, be passed over with little censure, although having its share of loose thinking and loose language, only that it contains the flippant condemnation of Coleridge's judgment, to which I have before alluded.

But we have come now to the chapter on the *General Nature and Originality of Coleridge's Philosophy*, in which (connected with that on the *Doctrinal Views* EXHIBITED *in the 'Aids to Reflection'*) Dr. M'Vickar is to show himself more *catholic* than Dr. Marsh. It is worth while to see how he goes to work. His process (as well as I can make it out by a harmony of passages sometimes inconsistent with each other, and always abundant in words, but wanting in clearness of thought and expression) is shortly this: To give such a definition of Philosophy, and to give such a character and history of Coleridge's Philosophy, that (by the mere force of the definition) neither *can* be found out of the Church; and with Dr. M'Vickar, American Protestantism (and perhaps Protestant Christendom) is divided into Churchmen and *Dissenters.* He denies that Coleridge has any system; and he claims for him a substantial agreement with the Oxford Divines. Now, Dr. M'Vickar takes (what I understand to be) their doctrine: That the Creeds were authoritatively and definitively settled by the six Oecumenical Councils, and that Churchmen owe the greatest respect to the early Fathers, and to the voice of their own Church, (a doctrine which by no means destroys reason, or prevents it from exercising its proper and independent office,) and *out-oxfords* it into something like the following: There is, and can be, no system of Philosophy aside from the independent truths revealed in the Scriptures: these have been declared and made *authority* by the Church, as the witness and keeper of Holy Writ: the Church (and ours as the only branch amongst Protestants) is, therefore, the place in which alone Philosophy is to be found. The search after truth has become an affair of History and Geography. It follows, therefore, as a matter of course, that when the Puritans left the unity of the Church, they simply *walked* out of true Philosophy; for why? Philosophy is the Universal Reason; the Universal Reason is the Reason of the Church; the Reason of the Church is *quod ubique, quod semper, quod ab omnibus.* The Puritans, therefore, walked out of their Reason; but, luckily, their *wits*—their 'speculative understanding'—was so kind as to walk out with them, and so they came to New England, (or was it by a sort of anticipation of their removal to the 'land of notions?') and the first of their Yankee inventions was a system of shallow *metaphysics*, which they sent back to England, I dare say, for it is just like them, with a cargo of wooden nutmegs.

Now, Coleridge's Philosophy, being no system, is likewise not *original*: it is not heretical, simply because it agrees with older authorities: as the Puritans have no Philosophy, by being out of the Church, Coleridge's teaching *is* Philosophy, because it is *in* the Church—it is, as before, the Reason of the Church, &c., &c.—How simple it must be of any body, therefore, to ask what 'doctrines are exhibited in the *Aids to Reflection*'—what views are 'contained in this work!' Have we not been told already, that Coleridge's work is a *Philosophy of Episcopacy in Church and Doctrine;* and need we now be told again that it contains and exhibits "the doctrines of the Church of England as exhibited in her articles, liturgy, and sacraments?" And what *these* are, again, can be ascertained without going far: for is not our editor of kin with Coleridge in Church and Doctrine? Is not his voice the voice of both? The Church of England, then, has 'a spiritual, sacramental, and catholic character;' its 'great principle is regard for early authority,' and condemnation of private judgment; (elsewhere called, on the one hand, 'submission to the Church,' and, on the other, 'severing Reason from Revelation,' as did the Puritans, by decamping from Reason;) it has a creed which teaches, that to have right views of human nature, is not essential to soundness in Christian doctrine; it has, as a part of its consubstantial *Reason*, sacraments that are binding, and eke *spiritual-binding*, and not only so, but *life-giving*—and plenty more articles of the like stamp, enough, I suppose, to make out the 'forty save one.' The *signification* of these terms—(the Oxfordians, too, Mr. Editor, shall slay him for ill pronouncing Shibboleth)—is in keeping with a certain meteoric dark light; the *meaning* may be guessed at. In the matter of 'life-giving sacraments,' he obviously designs to repeat the doctrine of Dr. Pusey's Letter, (p. 83,) that in baptism we receive a '*new nature*'—a good thing, surely, cheaply come by, (with your good leave, my dear sir.)

It is these 'spiritual, sacramental, and catholic' doctrines, which it was Coleridge's business to exhibit in the *Aids to Reflection.* It is rather odd—but then your men of genius always have strange ways—that Coleridge should have occupied the *text* of his book with something else, and should have put these same spiritual doctrines, which it was his great object to exhibit, into *three notes*—three *notes*, good reader. And then admire the waywardness of the Author in not allowing the doctrine of these notes to "toe the mark" in proving the spiritual doctrines of his editor. These note-doctrines of Coleridge are, indeed, those of a Churchman—belief in a visible Church, in the Church of England, as the most apostolic Church, in the sin of schism in separating from it, in a medium between superstitious reverence and contemptuous disregard of antiquity, in condemning the making private judgments *on no grounds*, and in Redemption as an *opus perfectum*, the claim to which is conferred by baptism, (baptismal regeneration being strongly condemned in the text.) How unkind of Coleridge not to anticipate the assertions of his Editor. I suppose I hardly need refer the reader to the extracts from Coleridge's Preface, in my first paper, in which he promises to '*exhibit* a consistent scheme of *the peculiar doctrines of the Christian Faith*'—a synopsis of which he gives at p. 197* (in the *text*, reader.) That synopsis exhibits the doctrine of Redemption—appropriated by Repentance and Faith—the reception of a spiritual principle by as many as shall be heirs of salvation—works (gifts and graces of the Spirit) as signs of faith. Where, pray, is the spiritual, catholic, and sacramental Church—where the *life-giving* sacraments?

Dr. M'Vickar admits that Dr. Marsh conclusively proves the *premises* of Coleridge, but is not free to give his *results* in Church and Doctrine. For *himself*, therefore, he undertakes to do *both.* Dr. Marsh's course was to clear the way for Coleridge; to point the reader to the character of his doctrines, and in particular to the synopsis; and to let the *results* (as Dr. M'Vickar calls them) speak for themselves,—they being evidently *obiter dicta*, which it was foreign to the 'special object' of the work to *exhibit.* Dr. M'Vickar's way is, to change the direction of the book, to claim for it another and different character, to give a *sacramental* theology of his own, dreamed out of the Oxford Tracts,† and to prove that it contains what Coleridge designed to exhibit, out of three *notes*—which, unluckily, prove no such thing.

This course, reader, prefers claims to be more *catholic* than that of Dr. Marsh! It may be *catholic* in some sense, unknown to me—but it is a perversion of the author's purpose. The editor who takes this course, claims the vantage-ground of being *of kin* to Coleridge in Church and Doctrine!

Having thus shown how Dr. M'Vickar redeems his pledge of being more *catholic* than Dr. Marsh, let us pass on to see how he makes a Preface *plainer.* (Here read Extract No. 5, which is taken from the chapter on the *Leading Principles in Coleridge's Philosophy.*) How does he clear up the distinction between Reason and Understanding? By declaring that it has been lost only amongst dissenters; by confounding the speculative Reason with the Understanding; by giving *ideas* to the Understanding, and the categories of the Understanding to the Reason; by putting all these blunders into a heap, and repeating over them a hocus-pocus of all the metaphors he could make or find about 'light' and 'spirit,' as though, thereupon, the distinction would come forth, clear and bright, ready for popular use. *Nature* and *Spirit* fare very much in the same way—good words and plenty of blunders. *Objective* and *Subjective* get off better, yet not without limping a little. Verily, I never knew preparatory instruction, and familiar explanations, so powerful in darkening knowledge.

Dr. Marsh's course in his Essay,‡ was to refer to these distinctions, as the turning points of the system, that the reader might know whither to direct his principal efforts. He took for granted that Coleridge's statement of those distinctions, (being nowise misty or mystical,) could be mastered by due efforts of thought.—Dr. M'Vickar's way of being *plain* is, to make a man of sense utterly despair of penetrating the cloudy text of his author, when even the professed guide drags him at once into mist and mud.

Our fifth extract is from the chapter entitled *Summary of Beneficial Tendencies of "Aids to Reflection" on the Mind of the Student.* It is a chapter rich in good things. Coleridge's *tendency on the mind*, is to give *habits of precision in language.* I think so too; but the *ergo* with respect to a certain person that 'has tried it,' I shall not meddle with. As to the matter of the *master-key*, I put it to Dr. M'Vickar's own judgment, as a Teacher of Morals, whether it can be advisable to help young men to such a means of picking the locks of their neighbor's mind before their ethical notions are well settled. Who knows but that from picking his thoughts out of his head, they would go on to meddle with his books, his Prefaces, and—but I really can give no more space to this examination. The chapter of *tendencies* is the last chapter.

Now let us ask, in what relation does Dr. M'Vickar's *performance* stand to his *promises?* What part of his promise has he fulfilled except that of giving a stereotype edition and a new and other Introduction? Does he show that he admires Coleridge—that he has tried his Philosophy—that he has learned of him to think with clearness, and to write with precision? Has he given familiar explanations; has he helped to clear away obstructions? Is his Introduction *plain*—is it *catholic?* And let me ask further, has he *not* shown himself guilty of the faults charged upon Dr. Marsh? Has he not made his Preliminary Essay speak his own scheme of Divinity (whatever name it may deserve) and *not* that of Coleridge? Does he not assert a false and dangerous principle of interpreting divine truth—the merging of reason in the authoritative voice of the Church, virtually denying it even its negative—a principle not taught by the Church, or by his au-

* I now quote from Messrs. Gould, Newman & Co's *authentic* reprint of Mr. Henry Nelson Coleridge's Edition—for a copy of which I am indebted to the courtesy of the publishers.

† Although, as I understand some doctrines of the Oxford Theology, I cannot, as has been signified, assent to them, I beg not to be understood as presuming to judge hastily of the mature labors of such men—of whom I can think and speak only with the greatest respect. I must believe, from what knowledge I have of them, that Dr. M'Vickar's patronage is as injurious to them as to Coleridge.

‡ I say in his *Essay*; for it ought to be remembered, that in his *notes* he brought together parallel passages, which gave more assistance *of the same kind.*

thor? Does he not cast suspicion upon the orthodoxy of Coleridge's views, by identifying them, not merely with the Oxford Divinity, but also with his *construction* of that scheme of doctrine? If confidence is placed in his *eulogium* on Coleridge, as the *first* among the deep thinkers of his age and nation—one of 'the lights and guides of the earth'—does he not lead the young reader, &c.? And, finally, does he not take too much knowledge for granted on the part of his reader, when, to my certain knowledge, one, at least, who had worked his way very comfortably through Dr. Marsh and Coleridge, could make no consistent sense out of the new and plainer Preface?

Reader, the whole case is now before you. Here is a man who has written against Coleridge and his works in the newspapers; who does not understand his works, and cannot speak his language; who has embraced a system, so far as it can deserve the name, utterly at war with that of Coleridge; and whose only qualification for his assumed task is the evident desire to turn the influence of Coleridge to the support of his own notions of Episcopacy. With this one qualification, he feels himself imperiously called upon to put forth a new edition of the Aids to Reflection. In pursuance of his purpose, he violently limits the direction of the book, and changes it from an exhibition of the peculiar doctrines of Christianity, to a Philosophy of Episcopacy. Nor does he stop here. Without any necessity for doing so, he professes to give the book as edited by Henry Nelson Coleridge; yet he casts out the Preliminary Essay, so incorporated as a part of that edition, as even to be paged and indexed with the text. Without having read that Essay through—certainly without having read it carefully—he censures the Essay itself, and charges its author with editorial dishonesty—censures and charges even ridiculously at variance with the evidence under his eyes; and he mutilates, without notice, the Advertisement of Mr. Henry Nelson Coleridge, and destroys the authenticity of his own History, that the worth and influence of Dr. Marsh's labors might be concealed, as well as the estimation in which they were held by the nearest friend of Coleridge, and presumably by Coleridge himself. To crown the whole, he offers us as a substitute, a Preliminary Essay of his own, in which, after great promises, we find a covert repetition of his old charges against Coleridge, an injurious account of his works and aspirations, directions to approach him as an Animal Magnetizer, his doctrines travestied in a disguise of pitiful sectarianism, and his great philosophical distinctions made ridiculous by the misty confusion in which they are involved. You can now decide, whether it is doing credit to the Church to sanction a proceeding which, in its essential character, is as bad as any I remember to have met with in literary history.

GEORGE ALLEN.

Newark College, Del.

THE CHURCHMAN.

SATURDAY, APRIL 18, 1840.

EASTER.—We commend to our readers the reflections of "Dies Sanctus" as better than any thing which it would be in our power to offer in regard to the approaching festival. We are pleased to know that it is the intention of the author of these contributions to extend them so as to embrace all the Fasts and Festivals of the Ecclesiastical Year. It is to be hoped, that when completed, they will be collected and published in a separate volume, in which case, they will form a valuable accession to the permanent literature of the Church.

In consequence of the length of "Dies Sanctus," we are again obliged to keep back the notices of Bishop Meade's and Mr. Johnson's sermons, which were promised in our last. We cannot, however, let another week pass without offering our humble tribute of approbation of the plain sense and downright honesty that are conspicuous in the latter. The perusal of the former, in connexion with much vituperation, which we have lately seen about High Church bigotry, illiberality and want of charity, has suggested the following reflections on the subject of "charity." If the principles which we have laid down are false, let the fallacy be pointed out; if they are true, the charge of want of charity, may still be made good, though in a different sense from what is usually intended.

The American reprint of the Oxford Tracts is now finished and ready for delivery, as far as the tracts have been received in this country. The first number of Dr. Pusey's Treatise on Baptism,* (which we have not yet read,) forms by itself a volume of more than three hundred pages, and is marked Vol. II. part 1, of the series. Great praise should be awarded to the publishers for their enterprize; and we hope they may find their remuneration in a ready sale of the Tracts.

* Nos. 67, 68, 69 and 70 of the Tracts, it is understood, will contain the whole of Dr. Pusey's Treatise on Baptism. None of these numbers is contained in any set of the tracts heretofore imported from England and sold at the book stores. No. 67 is the one reprinted by the American publishers; the other nos. 68, 69 and 70 have not been received in this country, and it is believed, are not yet issued in England.

CHARITY.—God is love; and yet his providence displays and his WORD most clearly reveals his wrath against the impenitent and the wicked. Love in God therefore is not indiscriminate: it is in harmony with the perfection of his nature, and is guided by the eternal laws of truth and reason.

Man is designed to resemble his Maker; and therefore a genuine love, love in the image of God, a really heavenly temper, must move in harmony with TRUTH. If it do not, however apparently amiable, it is weakness, capriciousness, sentimentality, mawkishness, any thing rather than the charity of the Gospel. If we had no standard of divine truth, we could never know what constitutes a true charity, piety, or heavenly temper; for men of the most licentious opinions are ever ready to regard their frailties as graces, and their follies as virtues.

The love of our fellow creatures, when it is guided by TRUTH, we call CHARITY; and we thus discriminate love in the Christian or spiritual man, from love in the natural man; the temper of the Gospel which is firm, equable and divine, from the sentiment of nature which is weak, capricious and human.

TRUTH is not only the law of love, but it is also the standard of goodness in the moral and spiritual world. Goodness is Godness; and God, by the essential perfection of his nature, wills and acts in harmony with truth. Nothing then is good in the moral or spiritual world, nothing is holy, peaceful or heavenly, which is repugnant to truth. The man who is like God, must hate falsehood as well as love the truth. The Christian therefore cannot love the good and the holy apart from the true; for the simple reason that the former have no existence apart from the latter. There are things and qualities, traits and dispositions, which are repugnant to truth, which seem to be good and holy, but in reality are not so: they are mere fantasies, idols of the imagination, and it is the man that loves them, and not the Christian; the man who is too often the sport of his passions, and not the Christian who, as such, is always governed by principles.

God loves his creatures as such; and because he loves them, he aims to bring them to the standard of Truth and Right, (which, agreeably to his essential perfections, he has established in the nature of things, and clearly revealed in his Word,) in order that he may bless and reward them, and make them happy forever. The parent loves his children as such; and because he loves them, he aims (if he act like a reasonable creature) to bring them up by that standard of truth and right which reason and revelation teach him will promote their happiness. Love otherwise displayed is fondness, which in the old English means foolishness; and not true parental affection. The Christian loves his fellow creatures as such; and because he loves them, he would have them conformed to the image of God, which is the truth or Word of God. Affection otherwise displayed, a complacency in human character as perverted by error, is fondness or foolishness; is the love which wantons in folly, and not the charity which is governed by wisdom.

The WORD OF GOD, which is Truth, is a discerner or discriminator "of the thoughts and intents of the heart." By this standard God will judge our tempers and dispositions hereafter, and by this standard he bids us judge them here, in order that we may abide his scrutiny in the Great Day. Before the Christian, therefore, approves of himself for charity, for peaceful, holy and heavenly tempers, he will first try them by the truth, which is the Word of God.

The standard of truth and falsehood among men is (so far as there can be said to be a standard without Revelation) the law of nature; not a man's notion of the law, (for in this case no man would ever darken the doors of a jail,) but the law itself, as received by universal consent. God has always taken care to be respected by his creatures; and therefore men have ever been led, by general consent, to approve of one another as true, honest and faithful, and to withdraw their esteem from those who are false, dishonest and treacherous.

The standard of truth and falsehood among Christians is the WORD of God; not a man's notion of the Word, (for then there would never be a heretic nor a shade of false doctrine on earth,) but the Word itself, as received by the universal consent of the Church. God has been mindful of his promise, and therefore his Church has never swerved from the truth once delivered to the saints. Matters of opinion there may be and are in morals, but these are never confounded with those essential truths which are the same at Rome and at Athens, and are always found in the law of nature and nations. Matters of opinion there may be and are in religion, but these are not to be confounded with those essential truths which are the same at Rome and at Westminster, and which have been always and every where found in the Word and the Church of God.

It is our blessing and privilege (for the use of which we must account to God) to have these essential truths imbodied in our Prayer Book, which is not the invention of the English Reformers, but the tradition of the Church of God. In it (we speak not now of the Articles, for much as we reverence them, we yet remember that they *are* the work of the Reformers alone, and therefore foreign to our present consideration) are propounded for our faith no matters of opinion but the awful verities of God's Word. To this test then we who receive the Prayer Book (which is the Word of God uttered by the Church) are bound to subject our charity, our tempers and dispositions, our estimations of the good and the holy. We are bound to love all men, to love all professed Christians, of whatever name; but our love ought to be guided by truth: so far as it is so guided, it is the charity of the Gospel; so far as it is not so guided, it is alloyed with human weakness.

The Church, as such, provides for the manifestation of charity; i. e., of love in harmony with truth. She keeps her Liturgy, the catholic digest of God's Word, ever prominent. She does not permit her clergy to preach a sermon or lecture, without the Liturgy. She does not permit them to introduce ministers of other denominations into her pulpits: she thus bears witness to the truth, and withholds her countenance from error. This provision is sometimes thought uncharitable; and it would be so, if it were not of the essence of charity to move in harmony with truth: it might be so, if the Liturgy were the collected opinions or judgment of Protestant Episcopalians, as such, and not the essential truth of the Word of God, as proclaimed by the Catholic Church. For if there be one essential truth of the Bible which our Church has not retained, then she has fallen from the faith, and does not exercise the genuine charity of the Gospel, but is practising in its stead the spurious virtue of heretics. Or, if there be one matter of human opinion which she has incorporated in her services as the truth of God's Word, then she has added to the Word of God, and is so far from possessing the spirit of charity, that she is in fact the author of schism, and deserves the anathema of all true Christians, and "the plagues which are written in the Book of Life."

All the truth which the Church delivers from the WORD OF GOD, is a part of God's holy will and commandments, which her members are bound by their baptism obediently to follow. This truth is the law of Christian love, obedience to which is charity. The members of the Church, therefore, are bound to follow her rule and example. They are to love all men, and to seek to do them good as citizens, neighbors, friends and brethren, by all the kind offices of humanity in their power. This is agreeable to the Word of God, and therefore required by Christian charity. But charity does not require us to bolster men up in their errors; it does not require us to worship at strange altars, nor to frequent the ministrations of those whom God has not sent, nor to approve by thought, word or deed, of any professed Christians in aught in which they have departed from the faith of Christ. It does not require us to say to the Arian, the Socinian, or the Humanitarian, "Our difficulties, my dear brethren, may be avoided by distinguishing between the being of Christ and his perfection; all of us believe in one Being, but you have the benefits of his example and resurrection, and we have the benefits of his divinity." Neither does it require us to say to those who have departed from the Church, which is the body of Christ, "Our difficulties, my dear brethren, may be removed by distinguishing between the being of the Church and the perfection of the same; all of us believe in one Church, but you have the benefits of the Church as you have made it, and we have the benefits of the same Church as Christ has left it." Whatever such acts or words may be, they are not the proofs and expressions of charity; for charity is love, moving in obedience to divine truth. They never preserved the Church from heresy in the primitive age, and they will never promote lasting peace nor contribute to bring back professed Christians to unity in the present age.

For the Churchman.

EASTER SUNDAY.

With thee
O let me rise,
As larks, harmoniously,
And sing this day thy victories.
George Herbert.

Life's pulses are awaking,
O'er the glad and glorious earth,
Bright flowers and rills are breaking
From their frost-link'd fetters forth;
There are grassy garlands wreathing
Round the stilly couch of death,
And the soft warm air is breathing,
With a loving mother's breath.

The morning sun is peeping
From his curtains fringed with gold,
On the lily-buds still sleeping
In their jewelled vestments' fold;
The early lark is singing
His matin hymn on high,
And its echoes loud are ringing,
Through the arches of the sky.

Rouse, Christian, from thy slumber
Let thy song be upward borne
For God's blessings without number,
'Tis the Resurrection Morn!
While the ruddy sun is climbing,
Brightening hill tops with his rays
A thousand peals are chiming,
On this glorious day of days.

From England's churches, hoary
With the mossy crown of time,
Where the sunlight streams in glory
At vesper and at prime,
And the mellowed rays are stealing
In the consecrated fane,
Like a glow of heavenly feeling,
Through the richly painted pane.

From old Rome's gorgeous temples,
And from the Holy Land,
From out the New World's forests,
Where cross and chapel stand,
From many a distant nation,
Rises up one mighty laud,
To the Rock of their Salvation,
Their Saviour and their God.

On many a sacred altar
The fair linen cloth is spread,
And white-rob'd priests are blessing
The wine-cup and the bread.
In one bond of holy feeling
Million hearts together bound,
Are in crowds devoutly kneeling
The chancel rails around.

And the mourners who are weeping
For the lowly pillowed head,
Of the loved one breathless sleeping,
In the chamber with the dead,—
On the past with fondness dwelling,
Shedding sad and silent tears
For the cherished and departed,
The friend of early years,—

Dry the drops of sorrow stealing
For the lost of other days,
And with the organ's lofty pealing,
Blend their hymns of joy and praise;
For they know that Christ has risen,
Has triumphed o'er the tomb,
And that from their darksome prison,
Their beloved too shall come.

Rouse then, Christian, from thy slumber,
On this golden Easter Morn,
Join the anthems loudly swelling
Which by angels are upborne:
For the lofty hopes now given,
Send up thy grateful strains
To the holy highest heaven,
Where thy risen Saviour reigns.

J. C.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, April 19.

Easter-Day.

This day the Church bids her pious members dry the tears with which they witnessed the sufferings and death of Christ, and welcome Him risen from the dead.

We may consider the proofs which support the fact of Christ's resurrection, and the connection of that event with the evidences of [illegible] with His office as our Redeemer, and with the hope of our own resurrection. Very important reflections too are suggested by the improvement of it, urged alike by Scripture and the Church, as significant of our rising from death unto sin, to newness of life.

The resurrection of Christ is supported by evidence as strong as any historical fact can possess.

There is ample proof, from a variety of sources, that the accounts of this event given by the evangelists, were given at the very time, and in the very place, they profess to have been; and that the same account was then and there given by all the apostles.

At Jerusalem, therefore, where it was publicly known that Jesus Christ had been crucified, twelve men unite in declaring that he had risen from the dead, and for forty days had gone in and out among them, and conversed and eaten with them. Another person, afterwards become a convert to the religion which based its claims mainly on this fact, appeals to more than two hundred and fifty living witnesses of His resurrection.* This is declared in the very ears of the governor who had condemned Him, of the soldiers who had executed Him, of a distinguished citizen who, they declared, had had Him buried in his own tomb, and of the watch whom they represented to have been placed, by public authority, in charge of the tomb, for the express purpose of preventing the stealing of His body by His disciples, in order that they might say that He had risen. They asserted too that this guard had witnessed an earthquake, and seen an angel roll back the stone from the mouth of the tomb, in consequence of which they were panic-struck, and became as dead men. They declared that upon an account of the matter being given by the watch, they were bribed by the chief priests to say, that while they slept the disciples stole the body; and that, in order to secure them from the severe punishment consequent on such dereliction of duty, the priests undertook to conciliate the governor. From the tomb thus thrown open, they declared that their Lord had risen.

A record of these circumstances has been handed down to our day, and not a vestige of cotemporary contradiction is to be found.

Let us suppose that now, and in the place of our residence, such a story is publicly and confidently asserted; that twelve men unite to declare that a man, executed by the civil authorities, and in the presence of multitudes, was buried, by permission of those authorities, in the tomb of some well known person of distinction, and his remains guarded there by a band of soldiers; and that the soldiers had witnessed supernatural interposition to rescue him from the tomb, and been bribed to give a false account of the affair, and accuse themselves of official remissness for which, save by collusion with the authorities, they must be severely punished. Let us suppose a declaration of these things publicly made and accorded, and yet, though the whole is a fabrication, suffered to go into the world, and descend to posterity, without denial. The supposition is too obviously and palpably absurd to be cherished for a moment. The absence of counter-evidence is a positive proof that the resurrection of Christ did occur.

The fact of Christ's resurrection was made by the first preachers of His religion its fundamental article. The whole system they promulged was made to rest upon it. But for that fact, they declared all their "preaching," and the "faith" of their followers, to be "vain." (1 Corinthians, 15: 14.) They derived from it all their comfort and support. Comfort and support unspeakable, must indeed have necessarily flowed from the certainty that their Master had risen; and, under the circumstances of the case, it is impossible to conceive of their *belief* of the event having any other foundation than *certainty*. Imposition could never have drawn them into the belief of the circumstances which they related, because then the enemies of their religion must have entered into a conspiracy in its favor. Nor is it possible to suppose that twelve men could have been deluded into the belief that they were holding converse, for forty days, with one whom they had intimately known for three years. Their declaring that Christ had risen, if that was not the fact, could have been the result only of wilful and hardened deception on their part. Is it then possible that, knowing themselves to be deceivers and imposters, they could have borne up under the severe persecutions, and cheerfully sustained the agonizing deaths, to which their religion exposed them? Conviction that their Lord had risen, would indeed have encouraged and animated them: and the supposition of the fact, fully justifies the conclusion that supernatural fortitude might have been imparted to them. But every dictate of common sense forbids the opinion, that if the apostles were the deceivers they must have been on the opposite supposition, they would have persevered against the extreme difficulties which beset them on every side. The resurrection of Christ, therefore, must have occurred.

Let, then, the Christian's faith in the cardinal fact celebrated by the Church on this chief of her festivals, be firm and unshaken; and therefore equally firm and unshaken his faith in those great points of which *it* is decisive evidence—the truth of Christ's religion, and of His own divinity.

The connection between this fact and the truth of Christianity, is too immediate and obvious to need elucidation. That the issues of life and death are with God alone, none who acknowledge His being will deny. In the resurrection, therefore, from the dead, of the Founder of Christianity, we have evidence, which no artifice can gainsay or resist, of God's approval of His cause. Otherwise, He never would have been permitted to leave the tomb, and promote still more effectually the cause of His religion. Throughout the whole of His ministry He had professed to declare the will of God, and to preach a religion having its source in divine wisdom. If this was not so, if His religion was false, and therefore not agreeable to the divine will, it was an imposture; and then, by His resurrection, God Himself interposed to aid the fraud. The inference in favor of Christianity must be irresistible to every honest man who believes in the existence of God.

He in whose resurrection from the dead, as on this day, we see clear and unquestionable testimony of the divine approval of Him, was heard to utter these and like singular expressions:—"I and My Father are one;" (St John 10: 30;) "Believe the works, that ye may know and believe that the Father is in Me, and I in Him;" (St. John 10: 38;) "He that seeth Me, seeth Him that sent Me;" (St. John 12: 45;) "He that hath seen Me hath seen the Father;" (St. John 14: 9;) "I am in the Father, and the Father in Me;" (St. John 14: 11.) He was heard to advance pretensions to the peculiar divine prerogative of giving life, in [illegible] stroy this temple" ("He spake of *His body*") "and in three days I WILL RAISE IT UP;" (St. John 2: 19, 21.) "I lay down My life, that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN." (St. John 10: 17, 18.)

Now in what light would common sense, reason, and religion, compel us to regard such expressions, if uttered by a mere man? What would we think of the minister of religion who should use them?

With what do *they* charge the Author of Christianity, who *must*, if they credit the New-Testament, believe Him to have uttered these expressions, containing so positive a claim to the divine nature and perfections, to equality with the Father, and to the power of giving life, and yet regard Him as a mere man, or a creature of any grade? With what do they charge God Himself, when they represent Him to have suffered a mere man, or any created being, who put forth pretensions nothing short, if false, of the extreme of blasphemy, to have that unequivocal expression of His approbation, *being restored from death to life?*

When, then, Christian, you celebrate this joyful festival, raise your hallelujahs, conformably with the clear instructions of the Gospel, and the faith of primitive times, and of the Catholic Church in all ages, to your risen Saviour, as to your risen God—to Him who, by virtue of His divinity, revived His human body, reunited to it His human soul, and thus burst the bands of death, and triumphed o'er the grave.

Monday, April 20.

Monday in Easter Week.

The resurrection of Christ may be considered in connection with His office as our Redeemer.

Had He not risen, after His many declarations that He would rise, all His professions of being the Messiah could, of course, be resolved into nothing short of imposture; for then it had been clear that He was a false prophet, and consequently that His pretensions to the divine nature which prophecy ascribed to the Messiah, were but blasphemous deception. On his rising, then, His character depended. But for that one fact, the "preaching" of His religion, "and faith" in His doctrines, were "vain." (1 Corinthians 15: 14.)

But His having risen proves that that preaching is indeed declaring the will of Heaven, and that that faith indeed imbodies the system of religion which God requires; for thus His seal is set to the truth of Christ's pretensions, and we therefore know assuredly that the atonement which He declared should be made by His sufferings and death, was indeed made, and accepted by the Father. The pledge of this was given by the release from death of the body offered in the atonement.

When then the devout members of the Church engage in her present solemnities, let them, with all the ardor and liveliness of [illegible] which, by those solemnities, she would inspire and cherish, meditate on Him "who," as He "was delivered for our offences, was raised again for our justification." (Romans 4: 25.) He comes to certify us of the acceptance of His atonement. He comes, too, to re-assume that complete human nature, body and soul, in which He had fulfilled the Priest's atoning office, that in the same nature, He may pass into the heavens, there to discharge the Priest's *interceding* functions, by presenting, as it were, His own blood before the mercy-seat, and pleading its merits for procuring for the race He came to save, the unspeakable blessings which it was shed to obtain. O! let them heartily unite in the celebrations with which the daughter of Zion would hail her Lord and her God, now when He comes from the execution of His Redeeming office, to bring the glad tidings that it has been successful; that the Almighty Father owns His atonement as sufficient, and accepts His obedience as the price of mercy; and that, therefore, He has "to proclaim liberty to the captives, and the opening of the prison to them that are bound" under the cruel tyranny of sin, death, and hell; "to proclaim the acceptable fear of the Lord; to comfort all that mourn," and "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah 61: 1, 2, 3.)

The sufficiency of Christ's redeeming love ministers to His faithful people all the rich consolation flowing from the assurance that He "is become the first fruits of them that slept;" that "since by man came death, by Man came also the resurrection of the dead; and that "as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 20, 21, 22.)

Yes: the dominion of death is but temporary. The victory of the grave has been destroyed by the mighty power of the Son of God. When His faithful disciple is descending to the tomb, he knows that there is only to be deposited for a while, as seed in the ground, that body which, "sown in corruption," to pass through the humbling process that is to mingle it with its parent earth, will be "raised in incorruption," never again to experience decay; "sown in dishonor," unfit to retain its place on earth, will be "raised in glory," meet for admittance into heaven; "sown in weakness," exposed to the painful and debilitating influence of disease and age, will be "raised in power," to enjoy the vigor of eternal youth and health; "sown a natural body," with an organization requiring for its preservation the satisfying of innumerable physical necessities, and compelled at length to prove their insufficiency by yielding to destruction, will be "raised a spiritual body," (1 Corinthians 15: 42, 43, 44,) infinitely removed from these necessities, and changed to a fitness for that state which "flesh and blood cannot inherit," (1 Corinthians 15: 50,) and secure forever from dissolution.

Join the Church, then, humble faithful Christian, in now welcoming from the domain of the king of terrors the Mighty Conqueror who brings these glad tidings of a rest in hope, and a resurrection to glory. Be cheered by their rich consolation, when you commit to earth the remains of pious relatives and friends. They are only to sleep there for a while, and then awake after the likeness of the Son of God. And when you anticipate the momentous period of your own spirit's flight from its earthly tabernacle, bring home to your heart, as the precious gift of your Redeemer, the hope full of immortality that that deserted body, long as it may be given to corruption, is to be restored, and raised, and changed, and "fashioned like unto" the "glorious body" of your risen and ascended Lord; (Philippians 3: 21;) and thus made again the habitation of your soul; that the *whole man*, soul and body, may be thither taken, where the Saviour has gone before.

Tuesday, April 21.

Tuesday in Easter Week.

In meditating on the joyful resurrection of the righteous, we must not forget also to bear in mind the lamentable reverse of their case who love not the Lord Jesus Christ.

They too are to rise from their sleep in death; [illegible] to stand before that judgment seat whence is to proceed the awful sentence, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

The present life is the period of probation, in which men are to choose between the resurrection of life and the resurrection of damnation. The former is the purchase and gift of Christ; promised by Him to be conferred on His faithful people. And in reference to this character of those who may hope to be blessed with the resurrection of life, it is the declaration of St. Paul that "if any man be in Christ, he is a *new creature.*" (2 Corinthians 5: 17.) This establishes the criterion by which to judge who they are who, being Christ's, have ground to hope for the resurrection of life which He has procured. In directing our attention to it, we shall make the proposed improvement of the resurrection of Christ, as an emblem of the Christian's dying from sin, and rising to newness of life, which is strongly enforced in Scripture, and commended to our especial regard by the Church in her present solemnities.

In the 6th chapter of his Epistle to the Romans, verse 4th, and the 2d of that to the Colossians, verse 12th, St. Paul speaks of the effect of Baptism as a burial with Christ. It is obvious from various other parts of the sacred writings, that by baptism there is effected the removal of the subject from a state of nature to a state of grace—from a state in which there is no title to divine mercy, to a covenant relation to God, in which a title is graciously given by Him through Christ, and which is the channel through which it is divinely appointed that all the spiritual and eternal blessings of the Gospel should flow to man. This so great change is fitly termed in Scripture, and by the Church, a new birth, or regeneration: inasmuch as it brings us into that state in which it is appointed that grace shall be enjoyed for spiritual and eternal life. And in reference to this fact of baptism being the removal from one to a totally different state, a departure from that state in which we are placed by nature, and an entrance on that into which grace receives us, that holy ordinance has also applied to it the figurative view of a death or burial, and resurrection, in accordance with that view of these subjects, in their natural meaning, which is so beautifully expressed in the collect for Easter-Even:—"That through the grave and gate of death, we may pass to our joyful resurrection."

It should be remembered, however, that this change, which the Scriptures warrant us to suppose is the invariable concomitant of a valid baptism, is one simply of outward state or condition. It brings us into that covenant-relation to God which insures our salvation, through the Redeemer, on the conditions of our faith, penitence, and obedience, and in which means are provided, with a promise and pledge of a blessing upon their due use, for the imparting of the grace necessary to enable us to perform these conditions. And this performance is thus enforced upon us by the momentous consideration that if we refuse to be faithful to them, now that such great and precious promises are attached to them, and thus forsake the covenant of our God, it will not only profit us nothing, but increase our guilt, and render more heavy our condemnation.

This regeneration, therefore, this resurrection to another state of being, presents a most powerful call to the improvement of the grace provided and offered in the Covenant, by that *moral* change which consists in newness of heart and life, in dying unto sin and rising again unto righteousness. As we "are buried with" Christ, "by baptism, unto death," so, "like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." (Romans 6: 4.)

This is the only text of Christian consistency; that by which we are to satisfy ourselves that we are faithful in the covenant of our God; and that by which, in the humble and unostentatious shining of the light of our good works before men, we are to show that we are Christ's, and thus lead them, by our example, to glorify our Father who is in heaven.

The necessity of this change is found in that lamentable depravity and corruption of the natural man, whereby his "carnal mind is enmity against God," being under that influence of corrupt appetites, passions, and affections, which hinders its being "subject to the law of God; so" that "they that are in the flesh," that is, are swayed by those appetites, passions, and affections, and not "led by the Spirit of God, cannot please God." (Romans 8: 7, 8, 14.) They must "put off" this "old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "mind, and put on the new man, which, after God, is created in righteousness and true holiness." (Ephesians 4: 22, 23, 24.) Without this, our baptismal privilege of being brought into covenant with God will profit us nothing, but must increase our condemnation. Without this, all hope of our being benefitted by the mediation of Christ, is presumptuous, and we must perish in our sins. It is then a matter of as much moment as eternity can impart, to know whether we are subjects of this newness of heart and life. The Scriptures furnish the only criterion by which a reasonable and well-grounded decision can be made. And no where is its rule on this point more comprehensibly, and at the same time more concisely, given, than in these words of the Apostle;—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." (Colossians 3: 1, 2.)

When heaven and heavenly things are the objects of our supreme affection and care, and in humility of heart we seek them in the way that Christ has appointed; when to this Christian affection and course we sacrifice vanity and pride, and all inordinate desire, and undue efforts, for the honors, possessions, and pleasures of the world, and all unchristian regard for the opinions of men; and when the influence of this evangelical requirement thoroughly controls us, and appears in the careful discharge of all our duties to God, our fellow men, and our own souls; then, and then only, can we have reasonable assurance of having undergone that change of heart which will warrant us in hoping to be subjects of the reward prepared for those who die from sin, and *rise again* unto righteousness. And this blessed state can be attained only by the grace of God, which is promised as the reward of true living faith in His Son, manifested by its legitimate fruits, the holiness and virtue of the Gospel. For this let the interesting improvement of Christ's resurrection now suggested, excite the warm desire, and animate the zealous efforts, of the members of the Church. Then only can they properly participate in her present joyful celebrations. And thus participating in them, they will be animated in their duty, and cheered and consoled in their trials and afflictions, by the exalted blessings and privileges which they bring to view, and the bright and holy hopes which they inspire.

Saturday, April 25.

St. Mark the Evangelist.

Of the saint to whose memory this day is consecrated, very little is recorded in Scripture. Commentators differ as to whether the Evangelist is meant in the several places in which the name of Mark appears. There is very respectable authority, however, for considering him as the person alluded to in each place. If this is the case, we learn of him, from the inspired pages, the following facts.

He had the inestimable happiness and advantage, never to be too highly prized, of a pious mother; for mention is made of "many" being "gathered together praying" at her "house." (Acts 12: 12.) There being then few, if any, convenient public places of worship, the religious assemblies of Christians were held at the houses of such of their number as had the piety and ability to afford the needed accommodations.

He was a near relative of St. Barnabas, (Colossians 4: 10,) and is styled by St. Peter his "son." (1 St. Peter 5: 13.) This epithet was probably used in the same sense in which St. Paul calls Timothy his son, alluding to St. Mark's having been instructed by St. Peter in the Christian faith, admitted by him into the ministry, and perhaps exercising its functions under his more immediate directions. In a part of their joint ministry, he travelled with St. Paul and St. Barnabas. (Acts 13, &c.)

In the fifteenth chapter of the Acts we have one of the numerous evidences which Holy Writ affords of the impartiality of its penmen, and their entire superiority to the efforts, which impostors would not fail to make, to gain favor for their cause by concealing the faults of its principal advocates. Reference is here made to the "sharp contention" that existed between St. Paul and St. Barnabas, in consequence of the wish of the latter to have the saint of this day for their travelling companion. St Paul objected on the ground of previous evidence of remissness on the part of St. Mark. The result was, the separation of these two eminent men.

It would be irrelevant to dwell on the circumstances of this unfortunate affair; but it is very delightful to turn to the evidence we have of the happy termination of the dispute. This is afforded in the Christian kindness with which St. Paul subsequently mentioned St. Mark, of whom his unfavorable opinion had been the cause of dispute. He recommends him to the kind attentions of the Colossians, as his fellow-worker, "which" had "been a comfort unto" him; (Colossians 4: 10, 11;) and desires Timothy to "bring Mark with" him, alleging that "he" was "profitable to" him "for the ministry." (2 Timothy 4: 11.

Such are the scanty materials of the history of this Evangelist furnished by the New Testament. From uninspired ecclesiastical history, we learn of him, more fully, that he was a Jew, of the tribe of Levi. John is supposed to have been his only original name; that of Mark being a Roman surname, taken, according to the usage of the time, upon his going to Rome, where he exercised his ministry for some time, and wrote his Gospel. He was much with St. Peter in the character of an amanuensis and interpreter. The latter and indeed principal part of his ministry was spent with eminent success in Alexandria, of which he was Bishop, and other parts of Egypt. The festival of Easter was at the same period of the year, with one celebrated by the Egyptians in honor of one of their principal gods. Their minds had long harbored emotions of jealousy and hatred towards this Evangelist, on account of the success with which he had opposed their religion. The

* "The *greater part* of above five hundred brethren, of whom" St. Paul declares, 1 Corinthians 15: 6, Christ "was seen at once" after His resurrection.

rites in which they were engaged, at one of the returns of the above mentioned festival, filled them with zeal amounting to frenzy. In the excitement thus caused, they rushed upon St. Mark, while he was celebrating the chief Christian Feast, and dragging him to death through the streets, afterwards burned his body.

Blessed saint! it was only thy body on which their cruel malice could be exerted. Thy soul, rejoicing in the triumphs of martyrdom, went to be with Christ, whom, in an eminent sense, thou hadst confessed on earth.

His Gospel is the only writing of St. Mark which is preserved; and it certainly should secure for his name and character, a distinguished place in the memory of the Church. Upon whom, of all men, should we look with greater reverence and love, and whom hold in higher honor, than those who were God's instruments in revealing to the world, the last and most perfect dispensation of His grace! And let us never forget that they will rise up in judgment against us, if, with the unspeakable advantages afforded by their labors, we take their praises upon our lips, while our hearts are far from the sanctifying influence of the religion which they inculcated, in which they found their glory and their joy, and which was their passport through the changes and chances of this mortal life, to the unchangeable glories and felicities of eternity.

DIES SANCTUS.

NEW AGENTS FOR THE CHURCHMAN.

FREDERICK SILL, Middletown, Con.; D. BRUNNER, Bookseller, Baltimore, Md.; Rev. S. C. DAVIS, Charlotte-Hall, Md.

SPIRIT OF MISSIONS.—We are requested to state that Mr. Thomas B. Lippitt is authorized to solicit subscriptions in this city for the Spirit of Missions, and to take opportunity to commend the work to the patronage of our readers.

Its object is to circulate useful and interesting intelligence upon the subject of missions generally, and especially to convey to the Episcopal public a full statement of missionary proceedings and labors in our own Church. It comprises the proceedings of the Domestic and Foreign Committees, correspondence with the missionary bishops, and missionaries both at home and abroad; together with other matter calculated to excite an interest in the general subject, and to draw forth the feelings, prayers, and contributions of all who love the Church of Christ, in favor of the great duty of promoting the salvation of men.

NEW YORK REVIEW.

The Twelfth Number of this periodical was issued on the 1st inst., and contains the following articles:

I. Redfield's and Espy's Theory of Storms.
II. Internal Improvements.
III. Lessing's Character and Writings.
IV. Girard College for Orphans.
V. The Celtic Languages.
VI. Calvert's Count Julian.
VII. Howitt's Visits to remarkable places.
VIII. Critical Notices.
IX. Quarterly Chronicle. Quarterly List of New Publications.

The articles generally are written in the vigorous and able manner for which the Review has been distinguished since its first publication. That on the Theory of Storms, awards to Mr. Redfield the credit due for his important discovery. The fourth and fifth are especially worthy of attention—the last on account of the curious information it contains.

DISTRICT SCHOOL JOURNAL *for the State of New York.*—A new periodical, devoted to the interests of the District Schools, has been commenced at Geneva, under the editorial supervision of Mr. Francis Dwight. So great is the number of the rising generation who receive their education in these schools, that every attempt to improve their condition and remove whatever disadvantages may hitherto have attended the system, deserves the approbation of the community. It is to the general diffusion of the blessings of education, combined with the influence of sound religious principles, that we must look for protection against those evils to which it is thought republics are preeminently exposed. The Journal appears well adapted to secure the object of its establishment, and we hope the undertaking will be successful.

We regret to learn from the Delaware State Journal, that a fire occurred in Delaware College, Newark, on Sunday the 5th inst., supposed to have originated from a defect in one of the stoves in the main building, and was not subdued until considerable damage was done.

FIFTEENTH ANNUAL REPORT OF THE MANAGERS OF THE SOCIETY FOR THE REFORMATION OF JUVENILE DELINQUENTS, IN THE CITY AND STATE OF NEW YORK.

This report, like that of the directors of the Institution for the instruction of the deaf and dumb, is made to legislative bodies, "to the honorable the Senate and House of Assembly of the State of New York, and to the Common Council of the City of New York:" and its funds are mainly derived from the same sources.*

During the last year, the Society has received 217 children, and disposed of 220, of whom 200 have been indentured as apprentices: at the commencement of the present year, the number of its inmates was 206.

The Society, as its name implies, is instituted for the Reformation of Juvenile Delinquents; and appended to the report are extracts from the daily journal of the Society, and from the letters of masters, &c., to whom the children have been indentured, which give gratifying proof of the success which has followed its labors. The fact that about 200 children every year, who, by being left to themselves, have fallen into vice, are reclaimed by this Society, before they become hardened in crime, and educated in habits of industry and virtue, is highly honorable not only to the benevolent individuals who are the directors of the Society, but to the State and municipal authorities under whose supervision it is placed.

Having reported to the Legislature and Corporation the present state of their society, the Board take occasion to enumerate the causes which lead to delinquency and vice in children; and which, because they are causes of vice, deserve the gravest consideration:

[The extract intended for this place is laid over for our next.]

The Board are here led to remark, that the present is an age in which a revolution is going on not only in the arts but in the *moral* condition of mankind; and they refer in proof to the immense efforts which are made by missionary and other associations to reform the world, and the general adoption of the principle of freedom. They then make the following important suggestion:

Living as we do in such a time, would it be too much for this State (not inaptly called an Empire) to *decree*, that no child should grow up within its borders, without the advantage of knowing how to read and write? The coercion, if coercion be necessary, should be laid on parents where they exist, and Refuges and Asylums to support, as well as teach, should be provided for the delinquent and the orphan.

As a reason for the Legislature and the Corporation of New York to continue their support to this and similar Institutions, we would respectfully call the attention of the Legislature and the Corporation to the fact of how much is done by public bounty, under our present system, for the education of the rich, and of all the classes of society who are above want, and how meagre and deficient is the amount expended in the protection, care, and education of those *entirely destitute!*

We apprehend the fact to be, that with the exception of the support and education which this Refuge gives the delinquent youth within their walls, a number small in comparison with the whole number of abandoned and destitute children in the State, that no public funds are expended in the careful bringing up, or in the bestowment of the elements of a common English education, on a very large class of destitute and generally delinquent children.

If a parent can board and clothe his child, all our seminaries and institutions are open to him, from the District School to our highest Colleges. The schoolmaster is truly *abroad*, but it is necessary for the class we refer to, that the supplier of provisions and the tailor should precede him. If unfortunately a child has no home and no parent, and is thrown by such circumstances, without fault of his own, on our streets and highways, how little does the public do to prevent his falling into vicious courses, or to reclaim him when fallen! He is unfortunately so situated, as not to be *rich enough*, either in money or friends, to avail himself of any of the bounties of the State!

This is the language of men, and we honor the Board of Directors for using it. The bounty extended by the civil authorities to their institution is good as far as it goes, but falls greatly short of the exigencies of the case. The State is the parent of her children, and ought to anticipate and provide for their wants of her own accord and by her own authority, and not be content with extending relief and aid to here and there a benevolent society that craves it. She ought to take the lead, devise her own plans, educate her own children, and provide for her own safety, and not wait to follow (perhaps too late) slowly and inefficiently after the solicitations and suggestions of benevolent societies which have been themselves dragged into existence by the most aggravated of those evils which the State itself might have anticipated and prevented. And when we say the State, we mean the people; for as they individually are the parents of their own children, so is the State collectively, however administered, the parent of all her children. Let her then pass the DECREE, that no child shall grow up within her borders without the advantages of education. Such a decree, in truth, would do nothing more than wisely equalize the charities of the people, and open a channel through which the spirit and labors of benevolent individuals might flow with an assurance of the greatest practical results. For money paid for the education of the destitute, is in fact a charity, though it be called a tax; the voluntary gift of a free people, which the Legislature is merely expected to collect and disburse: and the choice really presented to the people, on the supposition that they would have vice and ignorance prevented, is, whether the expense shall be borne by a few, or equally distributed among all: whether the end shall be prosecuted inadequately by a part, or adequately by the whole; whether the work shall be conducted with the feebleness and fitfulness which must, in a greater or less degree, mar the best efforts of private benevolence, or with the maturity and efficiency of collective and legislative wisdom?

The fact stated in the report, that "much is done by the public bounty for the education of the rich, and of all the classes of society who are above want," while next to nothing is done for the education of "those entirely destitute," deserves the attention of every citizen. Such a state of things is a violation of the plainest dictates of justice and political wisdom. The money devoted to the higher purposes of education is well bestowed; but that no more should be devoted to the instruction of the "*entirely destitute*" than that which is so judiciously imparted to Society for the Reformation of Juvenile Delinquents, is a fact which we can only account for by supposing that the attention of the Legislature has not been directed to this specific object.

In our notice last week of the report of the Institution for the deaf and dumb, we found occasion to remark, that "our prisons and penitentiaries furnish excellent remedial discipline for bad consciences; but the State would find it cheaper to provide a *preventive* discipline for the formation of good consciences." We had not then seen the report of the Society for the Reformation of Juvenile Delinquents, but are happy to find that it throws out the same idea, and sustains it by the following irresistible appeal to facts:

If this is the case, ought not our streets and highways be made to yield up to the State, such deserted and unprotected children? If this were done, how would the account stand if made up on a *utilitarian scale?* Now the community supports such children (with the exception of those supported in the Refuge) partly in poor-houses, partly by charity at their doors, partly by larcenies on their property of a petty character, until they arrive at manhood: then society supports them by grand larcenies, and suffers by their house-breaking, arson, and every other crime, and has in addition, the immense expense of criminal courts, and of all our prison establishments. The Refuge children are supported, schooled, furnished books, and clothed, on an average but for about one year, and at one dollar twenty-seven and a half cents per week, while an adult criminal is frequently a charge on the community for *life*, at a much greater weekly charge for support and guarding. Can any body doubt how the account would stand? We have no statistics but the letters and incidents referred to, (and similar ones have been furnished by the Institution from its commencement,) to show the precise number reclaimed, but we venture to assert that these facts show conclusively, that if the 2,500 children, whom this Institution have received and taught to read and write, and whom they have bound out, had been left in the idle and criminal courses they had already commenced, that society would have paid for, and suffered a ten-fold proportion beyond the expense of teaching and indenturing these children. It is certain, that setting fire to but one store, or dwelling, in each year, by any of these 2,500 children, would have destroyed more property in value, than the whole expense of the Institution from its origin. The adage in relation to health, that an ounce of prevention is better than a pound of cure, is emphatically true in morals and in systems for the prevention of crimes.

We do not urge other considerations, because they are so obvious, and will so readily present themselves to the mind. We refer to the duty of a Christian people, to maintain and educate the rising generation of the poor. And we allude also to the danger our civil and religious rights are exposed to, by any portion of our population growing up in ignorance and vice. For the despotic feature in government can only be dispensed with, among a people who are intelligent and moral; if degraded by ignorance and crime, they must yield to despotism, many of their dearest privileges.

The reference in the Report to "moral" education, to a "Christian people," and to "religious" rights, is tenderly made. We apprehend, however, that it will be in vain much longer to blink the subject that lies behind these words, or to get over it with prudent language and ambiguous policy. Is the State to devote money for the education of her children in habits of virtue and intelligence? This is a question which has already been decided. *Can* they be effectively educated in habits of virtue and morality, without the distinct recognition of the knowledge of God and religion as the basis of their education, and the incorporation of its principles as a part of the public system? This is a question which our statesmen, we apprehend, will ere long have to meet full in the face, and discuss in decided language. We say, that at present, the policy of the State is ambiguous; and we find one proof of the fact in the report before us, which tells us that the children "on the Sabbath, all continue to have the advantages of religious admonition and instruction from a minister of the Gospel, one of whom regularly officiates in the chapel of the Institution twice every Sabbath day." The State doubtless sanctions this proceeding in an institution under its supervision and receiving its bounty; and in so doing confesses the "advantages" of a "chapel" in which "a minister of the Gospel" "regularly officiates." Suppose the excellent suggestion of the report, adopted the "decree" enacted, and all the "entirely destitute" children of the State brought under a system of education provided by the State. Are the "confessed advantages" of the Gospel to be surrendered? and if not, can they be furnished by chance supplies and voluntary effort? And if the Gospel be an advantage at all, will it be less so when adopted as a daily and definite part of the system, than when left to occasional and possibly incongruous administration? We are aware of the delicacy of the topic, and aware also that it is one, comparatively speaking, of little *present* importance. We refer to the question, chiefly as one of the prospective interest; one on which our legislature will yet be obliged, by the current of events, to mark out for themselves an open and definite course; and one which, for our own part, we have no wish to see approached otherwise than as a question of political economy, and decided by an investigation of the principles of human nature, and an induction of statistical facts.

* The following is the Treasurer's report for the last year:

By balance in the Treasury,	$1,152 07
By Cash received for the Labor of the Children in the different workshops,	1,787 88
By Cash from Marine Hospital Fund, a part of the surplus funds arising from tax upon foreign passengers, two quarterly payments,	4,000 00
By Cash from Comptroller of the State, two quarterly payments, instead of Marine Hospital Fund,	4,000 00
By Cash, Licenses of Theatres, and Circuses, for 1839,	3,153 00
By Cash, from Corporation of the City of New York, from Excise Fund,	4,000 00
By Cash, donations,	10 00
By Cash, sundries sold,	12 00
By Cash from Insurance Company, insurance upon buildings destroyed by fire,	5,000 00
By Cash from the Executors of the Estate of John Watts, deceased, legacy per his will,	500 00
By Cash received from Finance Committee,	5,408 06
	$29,023 01

Balance in the Treasury Jan. 4, $747 09.

At the regular meeting of the Managers of the N. Y. Bible and Common Prayer Book Society on Tuesday evening, a grant of five hundred Prayer Books was made on application of Bishop Kemper, for missionaries in the West. And also fifty Prayer Books to the Rev. Charles Fox, missionary at Jackson, Michigan. To similar requests from our bishops and missionaries, the Board have always promptly responded, and intend, by God's blessing, still to do so. Will not Churchmen then furnish the means to enable the Board to keep their Depository well replenished? We are persuaded that the operations of this society are not sufficiently known in the Church; and that Churchmen need only to see what it and its sister, the Tract Society, (likewise always ready at the call of the Missionary and the Parish Priest,) are doing to ensure their liberal support. We refer our readers to the subjoined statement of their distributions as reported at their last meeting.

Gratuitous since the anniversary in October to the end of March: Bibles, 187; Testaments, 309; Prayer Books, 2,045.

Sales to auxiliaries and individuals in same time, Bibles, 155; Testaments, 109; Prayer Books, 1,659. Making a total of 4,474 volumes.

During the same period the Protestant Episcopal Tract Society have distributed eight hundred and sixty-one thousand pages of Tracts.

PREACHER BEFORE THE BOARD OF MISSIONS.

The Rev. W. R. Whittingham, D. D., Professor of Ecclesiastical History in the General Theological Seminary, has been appointed the Preacher of the Annual Sermon before the Board of Missions in June next, and has accepted the appointment.—*Spirit of Missions.*

MISSIONARY NOTICES.

Fort Gibson, Indian Territory, has been adopted as a station, and the Rev. Wm. Scull appointed it Missionary. Raccoon, Gallia County, Ohio, has been temporarily adopted as a station, and the Rev. Abraham Edwards appointed its Missionary. The Rev. R. Ash, late a missionary in Indiana, has been recognized as a missionary in Kentucky, and assigned to Smithland. The Rev. S. W. Manney has been transferred from Southport, Wisconsin, to Laporte, Indiana.—*Ib.*

CALENDAR.

APRIL.

19. Easter Day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark the Evangelist.
26. First Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
3. Second Sunday after Easter.
10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25. } Rogation Days.
26. }
27. }
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Sunday next before Easter, April 12, confirmed 106 in the Mission Church of the Epiphany.

The whole number of persons confirmed at the annual confirmations in the cities of New York and Brooklyn, the past season, is 634.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany.* Tuesday 5, Duanesburgh, *Schenectady County.* Thursday 7, Rensselarville, *Albany County*, 8, Oakhill, *Greene County.* 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County.* Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County.* Thursday 21, Otego, Ordination A. M., Confirmation P. M. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

SERMON.—The Rev. Francis L. Hawks, D.D., Rector of St. Thomas' Church, will preach the regular Quarterly Sermon in the Mission Church of the Holy Evangelists, in Vandewater st, on Sunday evening, 26th inst., when a collection will be made to aid the funds of the Church. The friends of the City Mission Society, and the public in general, are invited to attend. The organist and chorister of this Church, are pupils in the New York Institute for the Blind; and on this occasion, the orchestra will be full and effective, composed of the inmates of the above Institution.

The committee of superintendence of the Church of the Holy Evangelists, confidently hope that every friend of the City Mission Society will be present on this occasion, and prove by their liberality, that they are still unwearied in well-doing. The advantages conferred on the public by a church of this description, are incalculable. The wayfaring man and the stranger here find a sanctuary, where they may serve the Lord in spirit and in truth. The children of indigence may hither come, and take of the waters of life freely. Its doors are ever open, and all that will may enter. The committee of superintendence depend chiefly on the proceeds of a sermon once in three months, for raising the funds necessary to meet their ordinary current expenses; and on this occasion they indulge the belief, that their Christian friends will respond to this call with their accustomed liberality, according to the measure with which God has blessed them.

Service to commence at half past 7 o'clock.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The seventh anniversary of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the city of New York, will be held in St. Thomas' Church, on Monday evening next, 20th inst., at half past 7 o'clock.

The annual report of the Board of Managers, will be read, and several addresses may be expected.

N. B. An election for officers and managers for the ensuing year will take place immediately after the public exercises.

April 18.

TO-MORROW EVENING, in St. Stephen's Church, a sermon will be preached by the Rev. Professor Henry, before the Young Men's Auxiliary Education and Missionary Society, and a collection made in aid of the funds of the society. The friends of missions are respectfully invited to attend. Services to commence at half past 7 o'clock.

April 18.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St. James' Church, North Salem, Rev Benjamin Evans, missionary, $2. Cash from J A, donation, $5. From C R Swords, $10. From John Burke, annual, $2. From Charles Tomes, annual, $2. From annual subscribers, $11. Total, 32.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
April 17. THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs E H Ward, annual, $1. From M U, donation, $5. From annual subscribers, $11. Total, $17.

☞ "Perceval on Apostolic Succession" is now in the hands of the compositor. More liberal contributions are requisite to meet the necessary payments.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
April 17. THOMAS C. BUTLER, agent.

CITY MISSION INFANT SCHOOL, NO. 1.

The Treasurer of the Daily Infant School, No. 1 Vandewater street, gratefully acknowledges the following donations:—By Rev. Mr. Pound, a lady of St. Paul's Chapel, $5; by Mrs. Wadsworth and Miss Parker, Mrs. Stebbins, $3; Mrs. Austin, $3; J. Cox, $1; the Misses Clarkson, $3; cash, $3; Mr. Holmes, $1; Mrs. Goold Hoyt, $3; Mrs. Burke, $2; Mr. Thorburn, $1; Miss Ward, $1,50; Mr. Whitlock, Jun. $2; Mr. Robert Nelson, $1, a friend to the school, $1; Mrs. N. Lugueer, $3; six twine bags from Mrs. Cowing, sold for $7,50; by Miss Haight, Mrs. De Hunter, $2; Mrs. Stewart, $2; Mrs. Dodge, $2; Mrs. J. A. Moore, $1; Mr. H. Sill, $4; Miss Priest, $2; by Mrs. Lee, $11.

LAVINIA K. BLUNT, Treasurer.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 8th instant, has received the following contributions, viz.

Through the Rev Charles Dresser, missionary, from a lady of St. Paul's ch, Springfield, Ill, (a missionary station,) $5; from another, $1; and from a servant girl, $1, in all, $7. Through the hands of the Rev Lemuel B Hull, a contribution from St Paul's ch, Milwaukee, Wisconsin, a missionary station, $6. Monthly contribution from "Commerce," $25. Two-thirds of $25 from "J W H," for domestic missions, $16 69. Total receipts, 5 4 67.

April 15, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received monthly contribution from "Commerce," $25. Remitted by Henry Trescot, esq, agent at Charleston, from St Stephen's chapel, offerings per Rev Paul Trapier, $33 59. From St Philip's ch, per Rev Dr Gadsden, for Texas, $110; Africa, $45; China, $5—$160. From St Michael's ch, per Rev W W Spear, on account of church offerings, $100—293 59—less exchange $8 75—284 84. Total receipts, $309 84.

CHARLES J. ALDIS, Treasurer.
Bank of America, April 14, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

From the Education Society of St Ann's ch, Brooklyn, by the Rev B C Cutler, D D, $50.

From the ladies' of St Thomas' ch, to constitute the Rev Chas H Halsey a patron of the society, $50.

From Thomas Carter $1, Mr Midgely 50 cents, cash 1, cash 1 50. Rev B O Peers 1, J O Arrowsmith 1, Sam'l Thompson 1, D H Griffith 1, Casper C Childs 1, B Tanner 1, John R Lecount 1, Geo H Bell 2, Thomas W Latham 1, Wm H Bell 5, Wm C Porter 1, Wilton C Lightner 1, F A Hanford 1, W H Beare 1, D C Gillies 1, A R Cushman 1, J C Ayres 1, Geo Hastings 1, —— Norris 1, A J Cotheal 1, Thos M Beare, 1, Jas J Stewart 1, T A Swords 1, C Dugan 1, W H Townsend 10, A B M'Donald 5, A D Moore 3, N G Ogden 2, —— Denison 2, C N Mills jr 3, cash 3, J Haslet 1, Wm Currie 5, S J Bebee 5, cash 1, Wm Chamberlain 3, J K P 1, J C 5, W G & Co 3, W P 1, H W 5, J Lee Mason 1, cash 1, J Bowdell Doe 1. Total $194.

NOTE.—$50 of the above was received some weeks since, but not acknowledged, owing to the want of a list of the donors.

JOHN H. SWIFT, Treas.,
April 14, 1840. 158 Water st.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums viz.

From Zion ch, New York, Rev Wm Richmond, rector, collection for Education Fund, $22 68, and for Missionary Fund $27 61. From Trinity ch, Granville, Washington co, Rev D B Mason, Missionary, by the hands of Rt Rev Bishop Onderdonk, for Education and Missionary Fund, $4 37. From Christ Church, Patterson, for Education Fund, $2. St James' ch, North Salem, $3; and from Miss M Purdy, of North Salem, by the hands of the Rev Benjamin Evans, missionary, $2 22. From Trinity ch, New Rochelle, Rev Dr Coit, rector, contribution for 1839, for Education Fund, $10, and Missionary Fund, $10. From Christ ch, Gilbertsville, Rev John Hughes, collection for Missionary Fund, $7 50. Total amount received, $89 38.

C. N. S. ROWLAND, Treas.,
April 15, 1840. 55 Water st.

The Treasurer is sorry to have to say, that the deficiency in receipts for the Missionary Fund is so far short of the amount required, that, at this date, that fund is overdrawn $258 74, and there is *still due* to missionaries up to 1st inst., $1,436 41, making $1,695 15 wanted immediately.

ST. MARK'S CHURCH, WILLIAMSBURGH, L. I.

The Rector gratefully acknowledges the receipt of the following donations, to aid in the erection of a church:

From Mr J H Williams $5, J Shatrel 5, Mrs D H Brooks 2, a lady, per Swords Stanford & Co 3, a lady, per do 1, an unknown hand, per post office 10, Cash, per L Cooke 1. Total, $27.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending April 16th, from the following individuals, viz.

Rev S G Litton, La Grange, Tenn; Postmaster at Hempstead, L I; Postmaster at Greene; C Stimpson, jr, Boston, Mass; Rev M J Maury, Danville, Ky, with remit.

Packages have been forwarded from the Depository during the week ending April 16, as follows:

To Rev E F Berkeley, care of Messrs Leary & Dolan, Lexington, Ky, one package sent to J W & R Leavitt; to R S H George, Phila, per Union Line; to A E Miller, Charleston, S C, per brig George; to Rev W A Muhlenburgh, D D, Flushing, L I, per steamer Statesman; to Charles Stimpson, jr, Boston, Mass, sent to C S Francis, 252 Broadway.

TRACTS FOR THE TIMES.

JUST PUBLISHED, by Charles Henry, 124 Fulton street, Tracts for the Times, Vol. II. part 1. The 3d volume will be published next week—Burton's History of the Christian Church, &c., &c.
April 18.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Duane street, opposite Duane Park,*
REV. ALDERT SMEDES, RECTOR.

THE summer quarter of this school commences on the 9th of May. April 18. 4t

ROSSVILLE BOARDING SCHOOL,
STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.
Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.
April 18, 1840. 8t$

INSTITUTION
FOR THE EDUCATION OF BOYS,
PORT COLDEN, NEW JERSEY.

AN INSTITUTION for the Education of Boys, is about to be established at PORT COLDEN, under the name of *St. Matthew's Hall.* It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:

Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D., Prof. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D.D., Prof. Th. Sem. N.Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson, Newark, N. J.
Rev. E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq. New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gilford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address WM. C. DUSENBERY, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.)

April 18, 1839. 6t

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by
GOULD, NEWMAN & SAXTON,
April 18, 1840. Corner Fulton and Nassau sts.

PEW IN ST. PAUL'S CHAPEL FOR SALE.

NO. 125 A., on the ground floor, North aisle, lined, cushioned and carpeted. Apply at 261 Broadway, corner Warren st.
April 18. tf

STOCKBRIDGE, MASSACHUSETTS.
FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in city of New York, known as that of ADAMS & PARKER,) has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual*; *Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, John Anthon, esq. and Dewy. Hon Murray Hoffman, Hon. Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq, Isaac Jones, esq., Herman Le Roy, esq., and William C. Bryant, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*
April, 1840. 2t$&tf.

AT THE DEPOSITORY, 28 ANN STREET.

IN addition to the usual supply of Bibles, Testaments, Prayer Books, Psalms and Hymns, and Tracts, may be had at very low prices, a few copies of octavo, and small Prayer Books, with the *Old Psalms.*

Three sets of Stereotype Plates of Old Psalms.
The Life of Heber, in 2 volumes.
Leslie on Deism, in boards.
Bishop Jebb's Manual, do.
Walton's Lives, do.
Burnett's Lives and Characters, do.
Works on Episcopacy, do.
Gibson's Letters, and Horne on Infidelity, in calf.
Dr. Coit's Bible, do.
April 18.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.
New Haven, April 13, 1840. tje1

ORGANS FOR SALE.

THE subscriber offers for sale a first rate swell organ, containing the following stops: Open diapason, stop'd diapason, principal, fifteenth, and trumpet. A small Church Organ of four stops. A second-hand Church Organ, with two sets of keys, in a handsome mahogany case. A second-hand Organ, with one set of keys, and six stops, suitable for a small church. Also, an elegant Parlor Organ, of four stops.
Apply to HENRY ERBEN,
Centre street, facing Canal street.
April 18. tf

JUST PUBLISHED, BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
AS AN EASTER TRACT

THE BOY WHO LOVED THE BIBLE, by the author of "The Holy Child Jesus." 24 pages 18mo. Also, the Psalm appointed to be sung at the approaching anniversary of the N. Y. P. E. S. S. Society, printed neatly upon tinted paper. For sale at the Depository, No. 28 Ann St. Apr 4

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.
March 7.--t may 1.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.
March 28. tf

ST. MARY'S HALL,
GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.
R. I. GERMAIN,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.
March 28—8t

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.
March 28. xtf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, 459 Broadway, corner of Grand-street, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

FEMALE SEMINARY, NEW ROCHELLE.
THOMAS ROGERS, Proprietor,
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—
Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A Church Organ to be disposed of.
April 4—6t$

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.

The ordinary branches of a useful and polie education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of the at tendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.
April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,
PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal.
March 7.—t May 15.*

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by
SWORDS, STANFORD & CO.,
at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do. Recognition of Friends after Death. April 4—tf

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's "
Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

MRS. LINCOLN PHELPS' INSTITUTE
AT RAHWAY, NEW-JERSEY

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.
April 6, 1840. tf

PEW IN ST. PAUL'S CHAPEL, FOR SALE OR TO LET.

A PEW in St. Paul's Chapel, either on the ground floor or gallery. Inquire at this office.
April 11. xtf

REV. E. M. JOHNSON'S EXPLANATORY MISSIONARY SERMON,

FOR SALE at 124 Fulton street, 28 Ann street,—at the Post Office, Brooklyn Price 6d single or 2s per half-dozen.

POETRY.

For the Churchman.

Heb. v. 7:—"Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard, in that He feared."

Matt. xxvi. 39:—"O my Father, if it be possible, let this cup pass from me."

Matt. xxvii. 46:—"And about the ninth hour Jesus cried with a loud voice, saying, "My God, my God, why hast thou forsaken me?"

It was a cry of wo! and well may we
Start as we almost deem we hear again
That wail of desolation—enough for me
His widowed Church still wakes the dying strain,
As year by year steal on the sacred train
Of holy days, and calls her children round,
To hear her suffering and dying Lord complain—
To mourn with Him on Gethsemen's cold ground,
And by the murderous crew to see Him seized and bound.

(Yes, for a moment I did think me there;—
The next rejoiced, in grief, to find that day
Of marvels not given my sinful soul to share;
For eighteen hundred years have passed away,
And Faith, though weak, can hear the Saviour say
"'Tis better to believe than rest in sight,"
For thus we prove our love: perchance we may
Draw down upon our souls Christ's eye of light,
Or but *one* ray from Heaven to cleanse our mental sight.)
Follow we still our mother to that hall
Of judgment—tremble not!—no foes are *here!*
—Cowards, methinks, like Peter, each and all,
And not like that disciple, did we fear
Dangers and death, or the loud clamors hear
Of venomous malice—but *we safe* can go,
Following our mother in her Lenten cheer;
And, suffering with the Saviour in His wo,

Wean our weak fainting souls *from all we love below.*
Behold those cruel scourgings, hear that cry
Of the rude throng, who mock our Holy One!
With clamorings fierce, and shouts to "crucify."
Well may this fearful pall obscure the sun—
The earth's foundations quake! The deed is done!!
Jesus forgive! that we should here remain,
But the cold heart is oft by suffering won:
And we have looked upon *Thy* woes again
Before our eyes—(so that *our* love might kindle)—slain.

If so we might renew our fainting hearts,
Gird up our loins, and watch to earnest prayer!
Yes, Thy example, Lord Divine! imparts
To our poor dying clay, a quickening air,
Breathed from Thy living presence: and we share
By suffering with *Thee*, the comfort sure
Of angel ministry. Thy healing words repair
Our shattered faith; "unto the end endure,
Thy crown shall be unfading, undefiled and pure."

CAM.

For the Churchman.

"The Lord himself is the portion of mine inheritance."—PSALM XVI. 6.

I.

Should honor, pleasure, ease, or gain,
My erring soul's affections share,
The fond pursuit might prove in vain,
And nothing win but toil and care.

II.

Should nature, science, genius, art,
Pour all their treasures at my feet,
They could not soothe the aching heart,
Nor make one mortal joy complete.

III.

Were earth and all her glories mine,
And all the joys they ever gave,—
I must in death the whole resign,
Nor from the wreck one fragment save.

IV.

And life would quickly pass away,—
Away its phantom treasures speed,—
Strength, beauty, pleasure, love—decay,—
And leave me robb'd, and poor indeed!

V.

If God my better Portion be,
What can I need or ask beside?
If Thou art mine, my soul, in Thee,
Shall find its every want supplied.

VI.

To none wilt Thou Thyself refuse,
To all alike divinely kind:
Thee for their Portion all may choose,
And all who truly seek shall find.

VII.

And with Thyself Thou wilt bestow,
Divinest peace, and hope, and joy;
From Thee their springs eternal flow,
Nor earth can give, nor death destroy.

VIII.

Whatever ills or foes assail,
If Thou, my Portion, Lord art near,—
Thy love and power must still prevail;
I cannot want, I will not fear!

IX.

Nor life, nor death, nor hell can part,
The pure confiding breast from thine:
Be Thou the Portion of my heart,—
And endless life and heaven are mine!

B. *III.*

CHRIST'S PRESENCE IN THE CHURCH.

In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, magnify, and adore the name of the most high God, in that we were born and bred, and still live in a Church, wherein the apostolical line hath through all ages been preserved entire, there having been a constant succession of such bishops in it, as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands; which being begun by the apostles, hath been continued from one to another, ever since their time, down to ours. By which means, the same spirit, which was breathed by our Lord into his apostles, is, together with their office, transmitted to their lawful successors, the pastors and governors of our Church at this time; and acts, moves, and assists at the administration of the several parts of the apostolic office in our days, as much as ever. From whence it follows, that the means of grace which we now enjoy, are in themselves as powerful and effectual as they were in the apostles' days: and if they prove not always so successful now as they were then, that cannot be imputed to any want of efficacy in them, but to some defect or other in those who use them. For they who are duly prepared cannot but always find the same effect from them, because there is always the same cause, even the Spirit of God moving upon his word and sacraments, when administered by the apostles, to whom it was first given.—*Bishop Beveridge.*

THE NOVELTIES OF ROMANISM; OR, POPERY REFUTED BY TRADITION. A SERMON, preached in St. Andrew's Church, Manchester. By WALTER FARQUHAR HOOK, D. D., Vicar of Leeds, Chaplain in ordinary to the Queen, and Prebendary of Lincoln.

(Concluded.)

But it is said that those who defer to tradition hold the dogma of Transubstantiation. That the Fathers did hold the doctrine of our Lord's *real* presence in the Eucharist, (real though spiritual, or rather the more real because spiritual,) we not only do not deny, but unequivocally assert. That is to say, they held what the Church of England holds, and what our wise-hearted Reformers maintained on this subject; for, as Bishop Cleaver observes, "the great object of our Reformers was, whilst they acknowledged the doctrine of the real presence, to refute that of Transubstantiation, as it was afterwards to refute the notion of Impanation or Consubstantiation:"* the Fathers held with the Church of England that *the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;* they were wont to exhort their hearers, as the Church of England exhorts us, to consider the dignity of those *high and holy mysteries;*† *of that high mystery, that heavenly feast, the banquet of that most heavenly food:* all expressions of our Liturgy: they did, indeed, look upon the altar to be, as our xxvii. Homily calls it, "*The King of Kings' Table;*" they were wont to declare, as in that Homily is declared, "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent;" but "that the faithful receive not only the outward Sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the Body." So says the Church of England, and so said the Fathers. If some persons cannot make a distinction between the real presence of Christ in his spirit and power, and the corporeal presence, which is Transubstantiation, and so accuse us of Popish doctrine, they must blame the Church of England too; and so we err in good company. To censure the dogma of Transubstantiation too strongly is impossible, because it has not only given occasion, as our 28th article mildly states it, to many superstitions; but it has also led to the assertion and belief of what to my mind is absolutely blasphemous, that there is in the Eucharist an expiatory sacrifice: that therein, I utter it with horror, our Blessed Lord and Saviour is each time sacrificed afresh; that there is each time a fresh immolation and death. But still, the only real question is this, Has it been revealed?—Is it part of the Revelation of God to man? The Romanist affirms that it is, and he refers to our Lord's own words, *This is my Body,—This is my Blood.* He calls upon us, in humble faith, to receive these words in the literal sense. To this all Protestants demur: the Romanist has, of course, a right to demand the reason: by some persons he is told that the doctrine of Transubstantiation, which he would build upon this passage, involves an impossibility; that it is an insult to the understanding, a contradiction to the senses, to call upon us to embrace it. Are you contented with these—what shall I call them?—arguments? or dogmatisms? It may be that you are: but when you try to convert the Romanist, he replies that he sees no more difficulty in believing the doctrine of Transubstantiation than in receiving the doctrine of the Trinity. Upon this, perhaps, you refine, and you point out the difference between things above reason and things contrary to reason, which is doubtless perfectly correct, but it is a refinement as difficult to unlearned minds as any thing to be found in the writings of the Fathers. And in spite of it, when you are engaged in controversy with the Socinian, you may perhaps find some of these hard words retorted upon yourself. The Socinian will speak of impossibilities, insults to the understanding, contradiction to the senses, and so forth. But we will not quarrel with those who thus attempt to refute the dogma of Transubstantiation. All that we say is, that we do not like to elevate ourselves and to judge of what the Almighty can do or cannot do. And certainly our mode of proceeding is far easier and more intelligible to the brethren at large. We tell the Romanist that we understand the passage referred to, with the English Church, in a sublime and mysterious, but not in a literal sense. For as the Catholic creeds and holy Scripture teach, we believe our holy Redeemer's body is in heaven, and will there remain, till he shall come, in like manner as he ascended, at the end of the world to judge the quick and the dead. And as to the dogma of Transubstantiation, *we have no such custom, neither the Churches of God.* If that passage implies the doctrine of Transubstantiation, we ask how came it to pass that this doctrine was unknown to the Catholic Church for seven hundred years? We know it as an indisputable fact that this error was first started in the eighth century; that it found its most able advocate in Pascasius Radbert, in the ninth century; and that when this error was first introduced, it was spoken of by Raban Maurus, the pupil of our countryman Alcuin, Archbishop of Mentz, as an error broached by some individuals "unsoundly thinking OF LATE," and by the contemporary Divines of the Churches of England and Ireland it was strongly opposed.‡ We know, moreover, that it was not authoritatively received even by the Roman Church till the Fourth Lateran Council in the year 1215. So, then, brethren, those who defer to Primitive Tradition, and study the writings of the Ancients, may be thought by some persons to be the most judicious opponents of Romanism,§—but certain it is, that they cannot receive the Romish doctrine of Transubstantiation until they have renounced these principles. No, nor with reference to the Eucharist will they ever consent to withhold the cup from the laity, an injustice, robbery, and wrong, not sanctioned even by the Romish Church till the Council of Constance in 1414.

I will refer to one other topic, and then conclude. That which, in my humble opinion, makes the Church of Rome, and all Churches connected with her, by receiving the decrees of the Council of Trent, to be absolutely heretical,—that which has separated them from the Catholic Church itself, that which renders all union with them utterly impossible, is this:—that to the Scriptures of God and the Creeds of the Church they have made additions. To the three Creeds which we possess in common with the whole Church, they have added the Creed of Pope Pius the IV.; and they receive the Books of the Apocrypha as equally sacred and canonical with the Books of Holy Scripture. Now I ask, how are we to prove that in so doing the Romish Church is in error? How but by consulting those very Fathers, for having a regard for whom we are too often misrepresented? How but by referring to Origen, and Eusebius, and St. Athanasius, and St. Hilary, and Epiphanius, and St. Gregory Nazianzen, and St. Jerome:* the latter of whom, after enumerating the Canonical Books of Scripture, expressly declares that "whatever is beside these is to be reckoned among the Apocrypha?" How but by reference to the Councils of Chalcedon, and Laodicea, and Nice, and to the Apostolical canons? Perhaps those who disapprove of this, are contented with the authority of some modern writer who asserts that he has examined the subject. Be it so; and the Romanist may be perplexed to understand why he is to be blamed for placing the same confidence in *his* writers who make an assertion contrary to that on which the Protestants relies. But, at all events, it cannot be sinful in us to examine the Fathers and Councils themselves to be certain that the modern writer is correct. And so you see that the Fathers are not utterly to be despised; but some regard to antiquity may be of service to our learned men. And he who shall tell us, as we have been virtually told of late, "if these books contain the same doctrine with the Bible they can be of no use since the Bible contains all necessary truth, but if they contain any thing contrary to the Bible they ought not to be suffered, let them, therefore, be destroyed," will reason more like the Moslem fanatic than an enlightened Christian.

In what has now been said, it has not been my wish to give unnecessary offence. My chief object has been to show that into whatever errors our respect for antiquity may lead us—and, since all things connected with man are liable to abuse, I am ready to admit that there may be some errors,—it is not to Popery that it tends: nay, that armed as others may think themselves by arguments, we are doubly armed: we have their arguments, for as much as they are worth, and we have, moreover, the testimony of the primitive Church. As a very learned man of this town profoundly remarks, "Tradition itself is the very evidence on which we convict what are *called* Traditions, (by the Papists,) of defective authority."† If the charge of our being popishly affected be brought against us, because even to Romanists we would extend our charity, and instead of returning railing for their railing would convince them by argument, while we treat them with that courtesy which Christianity does not absolutely forbid; and, admit, what in candor *must* be admitted, that they have much in their system that is true, for they have much in common, not only with the Church of England, but with all Protestants except the "Unitarians:" if on this account the charge be brought against us, to it we must plead guilty. By some persons it is not considered a breach of Christian charity to adopt towards the Romish Dissenters every species of vituperation which the arts of rhetoric and a skilful periphrasis may render not vulgar; it is not considered a breach of Christian charity to excite against them the wildest passions of the fanatic, and to exhibit, instead of the gentle persuasions of the Christian preacher, a close imitation of the vehement declamations of the heathen orator; but against Protestant Dissenters, whom the religious world, (not infallible, but acting as if it were so,) pronounces to be orthodox, to insinuate that *they* may err on any essential point, is a breach of charity which is, in the eyes of the religious world, unpardonable. Now, my brethren, the true Churchman stands fairly and boldly in the middle way: he considers both, the Protestant and the Romish Dissenter, to be in error—the latter by adding to, the former by detracting from, the doctrine and discipline of the Catholic Church: and that perhaps the error of those who add is not so vital as the error which denies. He conceives it to be the part both of duty and of charity to maintain that middle position in which God has placed him, and, as occasion offers, to warn either side of the errors committed on that side, and of the danger, when warned, of adhering to them. But here he remains: he advances no further: he assumes not to himself the character of judge, when our Lord commands us *Judge not.* What amount of truth it may be necessary for each individual, for his salvation to possess, he knows not. He only knows that each man will be judged *by that he hath, not by that he hath not;* and that our duty it is, without respect of persons, without caring for whom it may seem to condemn, to declare *all the counsel of God.* We treat no error with toleration; we treat no person with unkindness or disrespect. If we see the Protestant Dissenter or the Romish Dissenter surpassing us in holiness, we do not pronounce them to be free from error, nor do we represent their errors as trivial, or conceal from them our opinion, that if the means of avoiding those errors have been within their reach they will be accountable to God for not having recourse to them: but we *do* say in great humility, *What* a man would this have been had he been blessed with my superior advantages! And what a sinner am I, that with my superior advantages I am in my conduct his inferior! and this sends us to our knees and our self-denials, that we may obtain pardon for the past through the merits and intercession of an Almighty Saviour; and grace for the future, to form habits of stricter piety.

In short, we learn from Scripture, as well as from antiquity, that a firm uncompromising adherence to our principles, a calm, steady, zealous promulgation of the truth, and a fearless rebuke of error, are all parts of Christian charity: but when either Romanist or Protestant has recourse to persecution whether physical or moral, to the horrors of the inquisition or to railing accusations, we reply, *we have no such custom, neither the churches of God.*

POSTSCRIPTUM.

While this sermon was passing through the press, the following letter was received from the learned and pious Rector of Crayke, whose permission to publish it has been obtained. In order to guard against misconception, I may observe that my statement is this: that the *tendency* of our principle is not to Romanism, but the contrary; and that of those who have maintained that principle we know of none who have been perverted to Popery. But I do honestly confess that, from the aspect of the times, I have my fears that the ranks of Popery may be increased, not from the exertions of the Romanists, but from the violence of temper, the uncharitable conduct, the misrepresentation of facts and persons displayed by some portions of the ultra-protestant press. The extreme intolerance manifested by some parties against all who do not go all lengths with the protestant religious world, is certainly alienating many minds from Protestantism. In the opinion of those who agree with the present writer, the only way to prevent such persons from falling into Popery is to prove to them that Romanism is not Catholicism; that it is a novelty; and then to adhere, as closely as circumstances will admit, to all that is *really* ancient.

[COPY.]

My Dear Sir,

I beg to call your attention to a singular attempt which has been made to disprove a statement of yours, made, I think, at a meeting of the Society for Propagating the Gospel, at Boston, viz., "That no Churchman, who understood what are called High Church principles, has ever become a Romanist."

The "Christian Observer" for last month, having commented upon your statement in his own way, proceeds to attempt what is certainly far better, if it were practicable—to refute it by reference to facts. He asserts that the Hon. and Rev. Geo. Spencer, in his account of his conversion, published in the [Roman] "Catholic Magazine" for April, has alluded to a Protestant Clergyman, by whose conversation and arguments he was led to become a Romanist; and that this Clergyman was the late Rev. Thos. Sikes, of Guilsborough, Northants; whom the "Christian Observer" proceeds to speak of as an enemy to the Bible, because he was opposed to the Bible Society: which is about as good an argument as if you were to speak of an opponent of the Jesuits* as an enemy of the blessed Lord Jesus.

To confirm his interpretation of Mr. Spencer's allusion, the "Christian Observer" brings forward a passage from a recent work of the Rev. Dr. Nolan; in which that gentleman asserts that "he has seen a letter written by the Hon. and Rev. Mr. Spencer, in which he attributes his conversion to the light let in upon his mind by Mr. Sikes's work on Parochial Communion."

I have no doubt, my dear Sir, you will agree with me as to the good feeling, good taste, and *prudence* shown by these reverend gentlemen in attacking a High Churchman of the last generation, who, after passing a long and honored life, full of mercy and alms-deeds, has been for many years gone to his reward. However, on seeing these statements, I thought it right to address a line to the Hon. and Rev. George Spencer, who, though he has left the Church of England, is still a Christian gentleman, and he has put it in my power to state the two following facts from his answer to my letter.

1. That the Protestant clergyman, who is mentioned as having given him an impression favorable to Romanism, was *not* the late Rev. Thos. Sikes, but another clergyman of VERY DIFFERENT sentiments, whose name is stated in Mr. Spencer's letter, but which I shall not make public, as it is enough for me to have contradicted the charge against Mr. Sikes.

2. That it is impossible for the Rev. Dr. Nolan to have seen a letter of Mr. Spencer's containing such a statement as is there mentioned; for in fact, although Mr. Spencer possessed a copy of Mr. Sikes's work on Parochial Communion, he never gave it a perusal.

I presume, after this, till Dr. Nolan at least can produce the letter he professes to have seen, the "Christian Observer" will think it necessary to look further for the High Churchman who has been led, by following out his own principles, to become a Romanist.

I am, my dear Sir, yours very faithfully,
EDWARD CHURTON.

Crayke Rectory, Dec. 9, 1839.

* Jesuits style themselves Members of the Society of Jesus.

* Bishop Cleaver's Sermon, Nov. 25, 1787. See also Bishop Ridley's Treatise against the Error of Transubstantiation; Bishop Poynet's Treatise of Reconciliation, or Diallacticon, and Archbishop Cranmer's Defence of the Catholic doctrine. B. iii.

† Exhortation to Communion Office.

‡ See Perceval's Roman Schism, 40, 56, 132, 346, 225, 372. 429.

§ The question as to the proper manner of opposing Romanism is one of great importance. I can state it on high authority, that the Papists always calculate on twenty or thirty converts to their system, after a meeting in any place of the so-called Reformation Society. The declamatory violence at these meetings, disgusts some persons, in others doubts are suggested while weak arguments are used to answer them, and recourse is eventually had, under the idea of hearing both sides, to the Romish Priest for their solution. To support a good cause with bad arguments is the best aid that can be given to those whose cause is bad. There are many anti-popery sermons and speeches reported in the newspapers which suggest a doubt to the mind whether those who delivered them were the more ignorant of the doctrines of the Church of Rome, or of the doctrines of the Church of England. And it is no new art of the Romanists to attack the Church in this way by their own emissaries in disguise. "In the 16th century, one *Cummin*, a friar, contrived to be taken into the Puritans' pulpits, where, as he stated at the Councils,—'I preached against set forms of prayer, and I called *English prayers, English mass,* and have persuaded several to pray *spiritually and extempore:* and this hath so taken with the people that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling block to that Church so long as it is a Church.' For this the Pope commended him and gave him a reward of 2000 ducats for his good service. Are there not many at the present day, of whom if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgiving when they find themselves treading in the footsteps of the Heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.—*Perceval on Apostolic Succession, pp. 64, 65.*" I may here remark on the craft of the Romanists of the present day. In order to cause division among Protestants, in some of their publications they are said to have spoken of the writers of the Oxford Tracts as allies. In the report, however, of one of Dr. Wiseman's Lectures to Romanists at Manchester, it appears that "he broke out in a strain of passionate invective against the writers of the Tracts for the Times, denouncing them, and complaining that they had started a line of argument against their Popish opponents that had been left undisturbed for a century." —*Manchester Courier,* Oct. 26, 1839. To the falsehoods of Popish Priests I have traced many of the falsehoods propagated by Dissenters against consistent Churchmen.

* Præf. in Librum Regum. See the quotations at length in Perceval, 420; and the Councils, pp. 41, 56, 159, 362.

† Parkinson's Hulsean Lectures, 1838, p. 84.

RELIGION AND SCIENCE.

There is nothing inconsistent in science and religion, but a great philosopher may be a good Christian. True philosophy is indeed the handmaid to true religion; and the knowledge of the works of nature will lead one to the knowledge of the God of nature,—"the invisible things of Him being clearly seen by the things which are made: even his eternal power and Godhead." They are only minute philosophers, who are sceptics and unbelievers. Smatterers in science, they are but smatterers in religion. Whereas the most eminent philosophers, those who have done honor to the nation, done honor to human nature itself, have also been believers and defenders of revelation, have studied Scripture as well as nature, have searched after God in his word as well as in his works, and have even made comments on several parts of holy writ. So just and true is the observation of Lord Bacon, one of the illustrious persons here intended: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about religion." —*Bishop Newton.*

DECENCY AND ORDER.

We know that some Christian societies have so disfigured the public worship of God by an abundance of unmeaning ceremonies, as to render it weary and disgusting: others, again, have fallen into the opposite error; these, by the rejection of all ceremonial observances, however significant and proper, have made the divine service to appear cold and uninteresting. There is a medium to be observed. The ceremonies adopted in religious ordinances, should be neither numerous, intricate, nor vain. When this happens they confuse and fatigue, more than they assist the mind. They should be sufficient to animate and engage the attention —so obvious in their meaning, as to be explained by their application. The different parts of the service should succeed each other with regularity; they must not be injudiciously mingled; because in this case, the result will be confusion; the mind will be agitated with contending emotions, the attention distracted, and that tranquillity of spirit, which is so very desirable in the celebration of the divine worship, will be entirely destroyed. Upon these solemn occasions, every thing should be so conducted, as to enliven the affections, retain the attention, and render the employment of the Lord's house agreeable and instructive to the devout worshipper.—*Rev. Dr. Draper.*

DUTY TO GOD SUPREME.

But in the whole, the duty of zeal requires that we neglect an ordinary visit rather than an ordinary prayer, and a great profit rather than omit a required duty. No excuse can make lawful a sin; and he that goes about to distinguish between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a hyena and a dog, this man pretends to religion, but secures the world, and is indifferent and lukewarm towards that, so that he may be warm and safe in the possession of this. —*Bishop Taylor.*

RELIGIOUS CHEERFULNESS.

The rabbies of the Jews hold themselves very close to this doctrine, and would have it observed, that "the merrier the heart is in the Lord, the more capable it is of the Spirit of God:" partly because Miriam, when she prophesied of the mighty acts of Jehovah, took a timbrel in her hand and danced; partly, because that Samuel, after he had anointed Saul to be king over Israel, told Saul, "Thou shalt meet a company of prophets coming down from the high place, with a psaltery, a tabret, a pipe, and a harp; and they shall prophesy, and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." More emphatically, when Jehoshaphat called for Elisha, "Bring me a minstrel: and it came to pass when the minstrel played, that the hand of the Lord came upon him," that by the ravishing strains of music, his mind might be exalted into heavenly contemplations. Which is a great check to that drowsy dulness in devotion, which our late reformers have brought in, and have excluded the solemn melody of the organ, and the raptures of warbling and sweet voices out of cathedral choirs. They that miss that harmony can best tell how it was wont to raise up their spirit, and as it were to carry it out of them to the choir in heaven. And beside, cheerfulness is not only an adjunct, or companion with all the works of grace, in that time they are bringing forth; but being done and finished, that which is "post-nate," the after-birth, as I may call it, comes with such a gleam, gliding over all the soul, with such serenity and peace of mind as cannot be expressed; our conscience bearing us witness that we have been conversant in doing the pleasure of the Lord, as it is, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation."—*Bishop Jeremy Taylor.*

Though, without a revelation, we might arrive at a certain knowledge that there was a cause (or causes) for all things in nature; yet we could never tell whether there was only one cause, or whether there were many. We could not know even the personality of any such cause, nor the moral character of it; we *must* disbelieve either its wisdom, its goodness, or its power. So that not one single truth of theology could, by any possibility, be arrived at on natural principles.—*Rev. W. J. Irons.*

THE SEA.

Barren and desolate as the sea appears to those who only look upon it and search not into it, yet within its bosom are contained creatures exceeding in number those that walk and creep upon the land; insomuch that in the sacred language, they have their name from a word which signifies to multiply. The ingenuity and industry of men have found means to draw forth these inhabitants of the waters from their deepest recesses; and while they afford to some an agreeable variety of wholesome food, they support multitudes of those whose employment it is to procure them, an employment healthy, honest, carried on in peace and quietness, without tumult, noise, strife, and bloodshed, affording to those who are engaged in it continual opportunities of beholding "the works of the Lord, and his wonders in the deep." Persons of this occupation, men of plain sense and good hearts, were chosen by our blessed Lord to preach the word of life to the nations, to cast abroad the evangelical net, and to become, as he himself expresses it, "fishers of men."—*Bishop Horne.*

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The Bishop of the Diocese will hereafter sustain the interesting and important relation of Visiter to the Institute. The duties of Head of the Family, and principal Teacher, are discharged by the Rector. The following persons are associated with him in the business of Instruction, and the general administration of the Institute:

REV. C. CLAPP, A. M., Chaplain, and first Assistant Teacher;
REV. S. M. HASKINS, A. M., Arithmetic, Algebra, and Elocution;
B. SERVATIUS, French Language and Literature.
MADAM SERVATIUS, French; Vocal and Instrumental Music;
JOSEPH KAMERON, Instructor on the Piano and Organ;
W. J. EDSON, Professor of Psalmody;
MISS R. C. BROWN, First Governess, and English Teacher;
MISS E. LAMB, Governess, Teacher in English, Drawing and Painting;
MISS J. R. HALL, Governess, Teacher in French and English;
MISS E. POOLEY, Fancy Work, &c.;
MISS C. E. FAESCH, Matron, and Directress of the Household;
H. BAYLIES, M. D., Family Physician.

Full Courses of Lectures are delivered during the year, on Astronomy, Natural Philosophy, Chemistry, Botany, Geology, and History.

The location of the Institute is unsurpassed for health, retirement, and beauty and variety of scenery. It is situated in a retired part of the pleasant village of Astoria, and enjoys the advantage of rural walks and groves in its immediate vicinity. Abundant opportunities are afforded to the pupils for engaging in such exercises as tend to promote health and gracefulness without sacrificing their privacy. A taste for horticulture is encouraged, and a particular portion of the flower garden is appropriated to the supervision of each young lady.

TERMS—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st., New York, for Astoria, twice every day from May to November, and once every day for the greater part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.
March 28, 1840. 6w

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils.
January 18, 1840. tMay 1. 8

PRAYER BOOKS FOR THE AGED.

A NEW and cheap collection of the Book of Common Prayer, printed with very large type. Just published, and for sale by
Apr 4 SWORDS STANFORD, & Co.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,
WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
14 Pine-street,
Nov. 30.

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JOHN W. MITCHELL, *Chairman.*

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The following books are always to be had at the Depository.

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REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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